

CONTEMPLATIO  
MORTIS, [1.]

ET

IMMORTALI-  
TATIS.

*Buthore*

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*Henrico Comite*



*de Manchester.*

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CONTEMPLATIO  
MORTIS ET IM-  
MORTALITATIS.

**P**Hilosophers, Statesmen, & Diuines do all hold, that in this world there are but *tria genera vite: Vna est actiua: Altera Contemplatiua: Tertia voluptuaria.*

Which of these is best. *Queritur:*

*Actio Contemplationis expers, is but vita impolita; Contemplation, if it take vp all a mans time makes vitam sterilem.*

*Voluptuaria vita, though it bee not otiosa, because it is in actu: yet is but desidiosa occupatio. Amongst these, who so tryes all as I haue done, shall finde; that Action profits most, but Contemplation pleases best: specially that which indebts a man to action. For man*

was not made for Contemplation onely. It is true, retirednesse is is more safe then businesse. yet as hee is not happy that is alwayes busie: so a publike man should not alwayes bee shut vp in thoughts pleasing his life in the sweetnesse of thinking.

The sweetnesse of thoughts, and vertue of Contemplation, lyes in the right choice of the subiect: every knowing man being so inquisitiue by nature, and of so busie a fancie, as it is happy for him in this way to fall vpon a fit subiect.

Some ancient Fathers, and some late Writers haue fixed vpon the loue of God, some vpon the Passion of Christ, some vpon the ioyes of Heauen, some vpon contempt of the World. So seuerall others vpon seuerall other subiects. All opining, that some one is to bee chosen. For who so will *viuere sibi*, must *vacare Deo*.

*Ego in meo solito recessu in quo à negotijs*



*negotijs publicis vacans, mihi ipsi vacanciam* (which was but seldom) found it fruitfull, vsfull, and delightfull, *cogitare de Nouissimo.*

*Quatuor sunt Nouissima*, say the Fathers; Death, Iudgement, Heauen and Hell, subiects large enough.

But considering I had passed so much imployment, so many offices in seuerall professions, I was some while musing whether any of these fitted me to contemplate. In the reuolution of many things, I found, that when Meditation had produced Deuotion, then it applied it selfe to Contemplation. And that true Contemplation required a settlement vpon some diuine object. Hereupon I made choice of Death and Immortalitie for the subiect of my Contemplation.

But first my thoughts did beate to finde a difference betwixt Meditation and Contemplation.

Meditation or recogitation, I saw was but a reiterated thought, proper to production either of good or euill. *Day and night haue I meditated on thy Law*, saith *Dauid* in one Psalm: in an other, *Why haue they meditated vaine things?* But Diuines doe now dedicate Contemplation to diuine mysteries. Which affecting our soules, and exciting our wils, produceth some holy resolution. We meditate, saith one, to know God; wee contemplate to loue God. Meditation is the mother, Contemplation the daughter. Yet as *Ioseph* was the crowne of his father, and brought him encrease of honour and contentment: the like doth Contemplation to her mother Meditation. When God himselfe had seene the things created in seuerall peeces, hee said, they were *good*. But when hee considered the Vniuerse (as it were in Contemplation) then hee said, Lo, they were *exceeding good*.  
For

For Meditation considers her objects peece by peece ; but Contemplation summes them vp all together, and sees as in a grosse, all the seuerall beauties of meditations objects. Meditation is with a man as hee that smells the Violet, the Rose, the Iessamy, and the O-ringe flowers, one after the other, distinctly. But Contemplation is a sweet water compounded of them all, wherein you shall smell all these odours together, extracted from the seuerall sents, which before you smelt diuidually. Which extract is farre more fragrant, then were any of the simples, though euery one was sweet alone. This is more elegantly denoted in the Canticles ; where the Spouse pleates vp her hayre, trussing it vp in one knot, to shew that wee should not diffuse our thoughts into varietie of considerations, but recollect them by contemplation.

The end of all is, after many

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changes

changes of meditations and discourses, to reduce all cogitations to one conclusion. Which is, contemplation of things diuine. Herewith a mansoule being once affected, hee shall hardly obtaine leaue of his thoughts to returne againe to imployment.

Now to returne *ad meum Nouissimum*. *What man liueth* (saith David) *and shall not see death?* And if after death *Iustus vix saluabitur*, as the Gospel saith; Then wee may well bee fearefull, and had neede be carefull, that wee be not taken vnprepared.

When I was a young man (saith Seneca) my care was to liue well. I practised *Artem bene viuendi*: when age came vpon me, I studied *Artem bene moriendi*, how to die well.

It is true, *Iter vite occupatis non apparet, nisi in fine*: yet when I was *occupatissimus*, *hoc me dulci oblectabam*, *solatio*, *aliquando me victurum mihi*. And this at last I  
am

am cometo, disponendo, non mutando me.

The covenant of the grave is shewed to no man, saith the Wise-man: But the watch-word is giuen to all men: *Sint lambi praecincti, Lucerna ardentes, semper vigilantes.* Lord let me be found in this posture, when I shall bee to dye.

*Nunquam ego fortune credidi, etiamsi videretur pacem agere.* I haue had my portion as another man, of the worlds fauours: yet did they neuer so delight mee, or abuse mee, as to make mee neglect, or to deferre this worke of preparation. I considered this, *Guttatim per horas & dies fuit vita.* And although the houre bee not past till all the glasse be runne, & *nemo multum ex stillicidio potest perdere*: yet the glasse then runnes most faintly, when it drawes neere to effluxion. Carefull *Martha* was full busie about many things, but was well ad-

A 5 monished,

monished, there was onely *unum necessarium*.

Physicians exclaime, *Vita brevis, Ars longa est*. But Diuines teach, *Ars optima est, viuendo discere artem bene moriendi*. If this Science bee to learne, when *præforibus Mors est*; Thy sin-sicke Soule will say, *Infelix ego homo, quis me liberabit à corpore mortis huius*? But if thou hast learnt it betimes, then it will reioyce to say, *Mihi viuere Christus est, & mori, lucrum*. Welcome death, more blessed then my birth.

In the whole course of my life I haue alwayes thought the right way to die, was to liue well; and the way to liue well in the world, was to dye betimes to the world.

*Mihi Mundus Crucifixus, & ego Mundo*: yet I found it *rem difficilem; In mundo viuere, & mundi bona contemnere*. Therefore for assistants, I tooke three coadiutors; Faith, Hope, Charity. *Charitatem ex corde puro, spem ex conscientia bona, fidem non*

*non fictam.* And for my soules health often vsed this preparatiue; *Examen conscientia mea. Nam quicunq; cordi habet salutem suam,* let him euery day, *mane & vespere,* examine his heart. *Quid nocte vel die precedente,* hath hee thought, hath he said, hath he done? *Et in quo peccati labem innenerit?* Let him mend it, *cum proposito efficaci, simili non peccare.* This if it be done daily, I dare boldly say, *Vix fieri poterit, ut quis moriendo peccet, aut peccando moriatur.*

*Inter these thoughts, I had these things in Contemplation.*

1. First, what Death was, and the kinds of death.

2. Secondly, what feares or ioyes death brought.

3. Thirdly, when death was to be prepared for, and how.

4. Fourthly, death approching, what our last thoughts should then be.

*Of these I thus resolved.*

That

What death  
is.

**T**HAT Death was a fall, which came by a fall. Our first framed father Adam falling, in him wee all fell. *Cecidimus omnes* (saith *S. Bernard*) *super acerbum lapidem in luto, unde inquinati & vulnerati sumus*. Therefore wee needed water in Baptisme to wash vs, Blood in the Eucharist to heale vs.

This falling sicknesse infected not only the person, but the nature (such is the infection of euill alwayes worse thē the Act) making man that was immortall, subiect to Death, as are Birds and Beasts: whereas before wee were differenced from them in this condition, though made of the same matter, *Dust*. Yet as wee now stand, the fault is ours, if that fall be not our rise: the aduantage wee haue by Christ, being more then the damage wee had by *Adam*, *ideo qui stat, vident ne cadat*. For relapse may turne vs againe to be as Birds and Beasts, that haue no ioy, but being; no sorrow, but dying.

Con-



Consider Death originally or in his owne nature, and it is but a departed breath from dead earth, influened at first by breath cast vpon it. Take the dimension of it, and it is but a point of Time, interiected between two extremes. A Parenthesis which interposed breakes no sense, when the words meete againe. When *Seneca* was asked, *Quid est Mors?* he answered, *Aut finis est, aut transitus.* *Rogatus Secundus Philosophus* said to the Emperour *Adrian*, *Mors est æternus somnus, Divitum Pavor, pauperum desiderium, incerta peregrinatio, inevitabilis euentus, latro hominis, fuga vite, resolutio omnium.* *Plato* said it was *Lex Natura, Tributum mortalium.* *Scaliger* defines it to bee, but the cessation of the soules functions. All men graunt the cause of Death was iust, yet few can tell, who was the Author, or whats the name or nature of it. *Estimemus singula famâ remotâ queramus quid sint,*

The nature  
of Death

*sint, non quid vocentur.*

In Nature it can be nothing for it hath no cause efficient, but deficient. *Post mortem nihil est, ipsaq; Mors nihil.* It hath no Essence, though Existence. It is no substance, but priuation; no creature, but *creaturarum sepultura.* Therefore curiously to search the efficient of it, were to labour the eye to see darknesse. God made it not, saith the booke of Wisedome, nor is it mentioned as any of his workes. God that made all things, saw that all things which he had made, were good. *Omne ens bonum, & omne bonum est ens.* Therefore good Saint Augustine said finely, Lord, thou hast not made Death, wherefore, I beseech thee, suffer not that which thou hast not made, to reigne over that which thou hast made. It is no errour to say that man made death. For curiositie (the itch of mans Soule) affecting to know that which God neuer made, which was the euill of death,

death, thinking it had been good, to know euill, by desiring to know it, made it. He that knew all other things, knew not this one thing: that hee knew enough. So diuine a thing is knowledge, that wee see, innocencie it selfe was ambitious of it. Life did not content, that was thought but the act of knowledge: knowledge was the life the soule looked at. That yet begets a studious scrutinie to discouer things wee can neuer know. So we see, that although Nature be moderate in her desires, yet conceit is vnsatiabie. But since God hath reuealed more then we can know, enough to make vs happy; let vs learne sober knowledge, and contented ignorance.

Who then was the Author of Death? The booke of Wisedome saith, that through enuie of the diuell, death came into the world, and they that hold on his side, finde it. But if the Diuell was the father,

The Author  
of Death.

father, Sinne was the mother. For saith Saint *James*, sinne being finished, trauaileth in child-birth like a mother to bring foorth death. *Adam* falling, sin followed him: Man being tempted, Death attempts him, and by sinne death entred. Death had no interest in man, till sin had dispossessed him of the freehold hee had in God. There was no trust in Gods seruants, saith *Eliphaz*, but euen Angels were charged with folly. And to doe the Diuell right, hee did but perswade, not compell. It was in mans choice to stand or fall. *Adam acceperat posse, quod vellet: non velle, quod posset: nos accepimus & posse, quod volumus; & velle, quod possumus: ille posse non mori, nos non posse mori. sic Augustinus.* Power of standing, man had from God, but possibilitie of falling from himselfe. Therefore though wee may thanke our first parents for our birth-sinne; Yet wee may thanke our selues for improouing  
of

of it; wherefore said the old Leticanie, *Ame, salua me, Domine.*

All mans native verrues were giuen him but in trust, and vnder a condition. Hee abused the trust, and brake the condition, so incurred the penaltie. For that is mans nature, euer subiect to extremities, either dull in want, or wanton in fruition. *No moriemini* was a faire warning, but hee cared not for it: when Satan tempted, hee consented. Had the mind gouerned the eye, the Apple could not haue beguiled, though it was faire to see to. The proud aspiring thought was hatched in man. The Diuell was but the deuiser, sinne was the Author, and wee being partners in the sinne, shared likewise in the punishment. *Facinus quos inquinat, aequat.* Since then Death stole in at the eare, by our hearkening to ill counsell; let vs now cast it out by the eares, through hearkening to Gods Word: the word of life, the life of Death.

For

The name  
of Death.

For the name of Death: Saint John calls it a sleepe, *Amicus noster Lazarus dormit*. Of Saint Steuen it was said, and when hee had thus spoken, hee slept. The Patriarkes and Kings of Iudah slept with their Fathers. *Transitum ad vitam, aliqui appellant mortem*, saith Saint Bernard. *Sed ideo Scriptura dormientes appellat, ut enigilatuos minime desperemus*. Hee is not dead (saith David) but sleepeth, whose flesh doth rest in hope. The night saours of mortalitie, and sleepe is but the shadow of death, and where the shadow is, the body cannot bee farre off. But let it be *Mors à mortu*, which our first Parents tasted; or *Mors à mora*, which yet carries for vs all. Let her bee stiled Ladie, mistresse of the world, that will not bee courted, nor yet cast off. Yet is she but *vox tantum*, a thing next to nothing. *Solo timenda sono*. Better is it called a transfiguration, or transmigration from life by death to life againe, *Exitus*

non

*non transitus. Transitus quem ire non intelleximus, transisse sentimus.* The graue is but a withdrawing roome to retyre in for a while, a going to bed to take rest, sweeter then sleepe. And when it is time to rise, *cum expergiscar*, then I shall bee satisfied, saith the Prophet *David*.

In the meane time it is common to all, *Mors etiam saxi nominibusq; venit.* Yet this fauour nature hath done. *Quod grauissimum fecit, fecit commune, ut crudelitatem fati consolaretur aequalitas.* Who liues and shal not see death? *Quisquis ad vitam nascitur ad mortem destinatur*, it respects none. *Equat omnes cinis.* It is as naturall to die as to be borne. *Licet impares nascimur, pares morimur.* No sooner borne, but hastening to die: *Orimur, morimur.* We come into the world with a sheete about vs, as no sonner borne, but going to bee buried. For all this, man is euen with Death. *Nunquam enim magni ingenij cara in corpore mora est:*

nay

Death common to all,

nay, the good Soule agre fert *has angustias*. Therefore what great thing doth death in hastening dayes? This shewes infirmitie, rather then power. Age doth more, *nil enim non longa demolitur vetustas*: Death onely shortens time, not life; for lifes time shortens by lengthening: *Morimur, quod mortibus vivimus; morieris, non quia agrotas, sed quia vivis*. This all men are to know, that *mortis meritum*, is *peccati debitum*. Both imposed on man for sinne.

Life but a  
dying death.

Sith then, it is a Statute made in heauen, *omnibus semel mori*, and that life is so momentanie, and death so certaine; *splendemus licet, Hæu quam citò frangimur corpora vstrea!* Since life it selfe is no true liuing, but a dying being; and such a being, as euery day pants for breath, which nature fawnes vpon it for a while. *Mors & fugacem persequitur virum*. And since death is no death, but a going vnto heauen, and heauens comming vnto



vs; How can a man but thinke it a well spent life, alwayes to be meditating vpon death?

But saith Zenophon, *Cur vitam contemnendam putas, & habes?* I will not inquire nor require more of death, but death. *Erras enim, qui interrogas, Quid sis mors? Et propter quod mortem petam? Quæris enim aliquid supra summum.*

But if a man dye shall he liue againe? saith *Iob*. Yes, saith Saint *Paul*, we that are in this Tabernacle sigh, and are burthened, because we would not be vnclothed, but cloathed vpon, that Immortalitie might bee swallowed vp of life.

Life after  
Death.

*Phoenix sponte crematur  
Vt redeat, pro: riq. solet pubescere letho:  
Sic tu corpus coactum  
Discere mutat à melior procede figurâ.*

The bright dayes die into dark nights, but rise againe a mornings. Though the body sleepe awhile in the dust, yet shal it arise after thy likenesse.

likenesse. The Soule which departed for a season, shall, as Saint *Paul* said of *Onesimus*, come againe and bee receiued for euer. That bodie which was sown a naturall body, shall rise a spirituall bodie: Sow in teares, reape in ioy; who so goe forth weeping and carrie precious seede, shall returne with ioy, and bring their sheaues with them.

Yet *caro ista Pulueris*, this clod of earth must lye a while in Dust. *Sed resurget tandem* as the Queenes daughter *all glorious within*. For if in this life holinesse maketh the face of a man to shine by an Irradiation from the heart; what shall be the beauty of the bodie glorified? Surely though it be not deified: yet shall it be purified, perfected, and immortalized. Our vile bodies shall be changed, saith Saint *Paul*, and fashioned like vnto his glorious body. Such glory haue all his Saints.

If the exchange bee such, who would

would not be willing, yea, glad to die? *Nil minus est hominis occupati, quam vivere. Quos autem felicitas grauat, exclamant illi, Mihi vivere non licet.* It is a good minde to bee content to dye, and willing to liue. But to be willing to dye, and content to liue, is the mind of a strong Christian. *Diligimus mortem pariter, pariterq; timemus. Ipse metuste noster amat.* When the Senator Cato was asked a question concerning Death; *Si Deus (inquit) ille mihi largiatur, ut repuerascam, valde recussem. Nec tum me vixisse poenitet, quia bene vixi; nec timeo, mori, quod ex hospitio, non domo, discedam.*

Wherefore though death be not to be sought in the error of youth, as the Preacher saith. Yet for some respects it may bee desired. *Portus est aliquando petendus, nunquam recusandus.*

As first, that so we may betimes leaue off to sinne; since sin liues in vs, and leaues vs not till Death. *Dixit Socrates, & Appropinquante*

Death desirable for three respects.

*quante morte multò es diuinior.*

Secondly, the Soule that soone departs, *facilius ad superos iter facit, quia minùs facio ponderisq; traxit.*

In this passage betweene life and death, whats the distance? So little, as with the Ancients the Embleme of life was *oculus apertus: Mortis clausus*, but not *extinctus: nec plus interesse putauerunt inter mortem & vitam, quam i&lam oculi*. Man is onely a winke of life, his life and death ioyned as neere as ioy and grieffe; where teares expresse both.

Thirdly, that we might the sooner come to liue indeede. *Vita aterna est illa vita vitalis, ista est tantùm mortalis.* For this cause saith Bernard, *precipitat quisq; vitam suam, futuri desiderio laborat, presentium tadio.* Men commonly say, There is *nullum tempus præter Nunc.* But this present is not that which contents the Soule. *Nimis angustat gaudia, qui presentibus*

*bus acquiescit.* They are onely creatures of inferiour nature, that are pleased with the present.

Man is a future creature, his soule lookes at what is beyond this life. *Scrutatur quod ultra mundum, futura & praterita illum delectant; Hac expectatione, illa recordatione.*

It would make a man heauenly proud, but to thinke of how Diuine a nature and qualitie his Soule is. The Heathens could say it was *Diuina particula Aura*. Epicurus makes it a Spirit mixt of fire and ayre: Others define it to bee a selfe-mouing number. Seneca said, *Quid aliud est anima, quam Deus in corpore humano hospitans?* Neuer could any giue it such a definition, that either an other, or himselfe could conceiue it.

And no wonder that a man cannot conceiue what his Soule is: Because it suffered a composition before it selfe was. Therefore *Admiration* rather then

Search becomes a man in such a secret.

Tully said, *Mibi quidem nunquam persuaderi potuit, animos dum in corporibus essent mortalibus, vivere; cum exissent ex ijs, emori.* Let mee euer worship the great God of this little god, my Soule. *Et ne plus ultra.*

Onely this I know, That to no creature else God hath giuen a liuing soule, nor is there hope in any creature else, but man; and this hope is giuen for sustentation of his soule.

Hee that contemplates these things, wil beare himselfe too loftily, and thinke himselfe too good to looke so low, as vpon the sub-lunarie things of this life. *Augustus est animus quem terrena delectant.*

How then can this Beautie be pleased to inhabit long *contubernio isto*? All it needs to care, is but Sepulture to that body which once had the Honour to be the Temple of such a ghest: But because  
many

many times the houses of the dead  
and the vned bones doe meete  
with foule hands, for this also  
Nature hath prouided, *ut disertè*  
*ait Macenas. Nec tumultum quaro,*  
*sepelit Natura relictos.*

It is one of the daily petitions  
of euery good Soule, *Adueniat*  
*Regnum tuum*, Thy Kingdome  
come, O Lord. Yet saith *Ambrose*,  
*Hoc nitimur & reluctamur.* For,  
*Quis sine querela moritur? Quis*  
*non gemens, quis non recusans exit?*  
*Quis cum accesserit, non terguersa-*  
*tur, timet, plorat?*

In all things else, obserue how  
contrarily wee carry our selues.  
The labourer from his work hastes  
to his bed. The Mariner rows  
hard to gaine the Port. The Tra-  
ueller is glad when hee is within  
kenning of his Inne: yet we, when  
Death comes to put vs into our  
Port, shun it as a rocke. Wee feare  
what wee should wish, and wish  
what we should feare.

Mans crosse  
Nature,

*O fortunatiorem Marcellum eo*

B 2

*tempore*

Mans bet-  
ter cho. ce.

*tempore, quo exitum suum Bruto approbavit, quàm quo populo Romano consulatum! Heare, O Christian, what the Pagan saith, Quid ni non timeat, qui mori sperat? It is harder to make a true Philosopher patient of life, then of Death. Hic spe mortis patienter dolet, & tanto doloris libenter moritur. Hunc fert, illam expectat, sed expectata Mors, tardè venit,*

I am in a straight betwixt two said Saint Paul, whether to live in the flesh were profitable for mee, and which to chuse I wote not. Yet at last resolved, live or die Christ was to him advantage. Therefore to bee loosed and to bee with Christ was best of all. Till then God grant that I may haue *vitam in patientia, mortem verò in desiderio.*

So shall I fulfill my course with ioy, life not deare, nor death grievous.

In elder times both wise men, great men, and vaine men, had Death in such estimation, and so vnder-

Life and  
death com-  
pared.



undervalued life, as they fondly said, Had man beene worthy to know what life was before, he receiued it, hee would haue beene loth to accept it. *Nemo vitam acciperet, si daretur scientibus.* Life would haue kept vs in flauerie, but that Death freed vs. They counted death but the retreite of life, & *optimum Natura inuentum*: for by it euery man might make himselfe happy, no man be longer miserable then he will. *Placet no vita? vine. Non placet? licet co reueri, unde venisti.* They thought no state miserable, but that which Death could not remedy. Wherefore (say they) a wise man liues but so long as he should, not so long as hee can. If Death were not in our power, wee should desire it more then now wee feare it. *Magistra rerum ratio* taught them, that common safety lay in Death, & *inuitum qui seruat, idem facit occidenti.* Life was subiect to many fortunes, *sed in eo qui scit mori, nil*

posse fortunam. This made them cherish these desperate conceits: *Nil referre, faciatne finem, an accipiat.* For though life be not, yet Death is at a mans command. *Mori nihil aliud est, quàm uelle;* in which respect no man could complaine of life. *Quia neminem tenet.* If any man did complaine, this was their wish, *Mors utinam pauidos vita subducere nolle;* sed *virtus hanc sola daret.* In scorne some said, *Egone expectem vel morbi crudelitatem vel hominis, cum possim medio exire tormento, & aduersa discutere?* But their brauest conceit was worst, that it was *genus mortis generosum*, for a man to be author of his owne death, say they, if permitted to desire death, why ill to giue it to themselves?  
 -- *Sed furor est, ne moriare, mori.*

They seemed thus to maintain their assertion, by reason as well as courage. Death is naturall, therefore we come. *Viuerenoluit, qui mori non vult,* hee is sorry that he

he was a man, that is not glad to dye. It is ineuitable, therefore we must be resolute, *feras non culpes, quod vitari non potest*. Fooles fly it, old men attend it, wise men wish it. Nay, some so prided themselves in this way, that for Care, Feare or Griefe they would not dye. *Non inferam mihi manus propter dolorem*, nor yet for feare, *stultum est, timore Mortis mori*. Nor yet the threats of torments. *Sic mori, vinci est. Sed si ceperat suspecta esse Fortuna, si multa occurrebant molesta tranquillitatem turbantia*, then it was Fortitude to dispatch themselves. How, or with what, it mattered not. *Scalpello aperitur ad illam magnam libertatem via, & puncto securitas constat*, said Seneca when he bled to death. Cato will die because the Commonwealth declined; Nerva, because the lawes were not kept; Siluianus, because he would not liue at the mercy of his enemy; Lucretia, to couer a dishonour.

But *Plato* and his *Socrates* were of another minde: Death was to be expected till Nature called for it, or Iustice tooke it. For Religions sake men may *ponere animas*, but *suas*, not for ostentation, nor in discontent. *Inde facultas fuit non ponendi animam, sed pendendi. Bonares est mori suâ morte.* Life was giuen to manage to the vtmost, and to make the best of it. Euery one was heere set sentinell, not to depart the place till his Captaine calls him off. *Non est optima, quæ placet, sed quæ decet*: That Death was best which was well recollected, quietly suffering what it could not possibly preuent. *Fortiter ille facit, qui miser esse potest.* It is not enough to die with a *Romane* courage, nor that the cause of Death be iust; but it must bee also necessarie, vnsought, ineuitable.

But let goe this discourse, my Contemplation lyes another way.

The kindes of Death as of life,  
are

The kindes  
of death.

are two: The one bodily, the other spirituall. As bodily life is the coniunction of body and soule: So bodily Death is the separation of soule and body. And as a godly man hath three degrees of life:

The first in this life, when Christ liues in him; for the soule of a good mans soule is the Spirit of God within.

The second when his body returns to the earth, and his soule to God that gaue it.

The third at the end of the world, when body and soule re-vnited shal enioy heauen: So likewise a wicked man hath three distinct deaths. Dead in sinne while he liues, dead in soule when hee dyes, dead in body and soule when both are adiudged to eternall condemnation. *Malis fit mors sine morte, finis sine fine, defectus sine defectu. Quia mors uiuit, finis semper incipit, & deficere defectus nescit.*  
To labour not to dye is labour

in vaine, it is to deferre, not to a-  
uoid. To forget to dye, and hope  
to liue is dangerous securitie.  
This let a wise man doe, *quod ne-  
cesse est, ne timeat; quod incertum  
est, semper expectet*. Seeke not con-  
solation against death, but let  
Death be thy consolation; for  
there is no comfort against death,  
but in death. *Supremum nec optes,  
nec metuas diem. Mortem optare,  
malum, timere, peius.*

Now to make Death easie:  
Thinke of the glory that followes  
it. Who will not endure a few  
pangs for infinite pleasures? The  
bitter pill promising health is  
swallowed willingly. *Mors non  
aufert vitam, sed in melius transfert.*

That the aspect of Death may  
not trouble thee, looke not vpon  
Death in death, but looke beyond  
it. Thinke not so much of it, as of  
the happinesse that comes by it.  
*Erit somnus dilectis, initium refri-  
gerij, scala montis, hereditas secu-  
ra, ianua vita, ingressus in taberna-  
culum.*

*culum.* Therefore saith *Iob*, From  
*six* troubles it deliuereth thee, & in  
*septima*, that is, at point of death,  
*non tanget te malum.* Fit your selfe  
 for it, and you will neuer feare it,  
 doe by it as you doe in other  
 things, when you would goe  
 sleepe, you put off your cloathes,  
 you draw the curtaines, and goe  
 to bed. Thus as it were acting  
 sleepe, before you goe to sleepe.  
 So addresse your selfe to death  
 before hand. Bring your selfe ac-  
 quainted with it, that when it  
 comes you may entertaine it, *non*  
*ut hostis, sed ut hospes*, not as a foe,  
 but as a friend: not as a stranger,  
 but as a guest that you had long  
 looked for; and bid welcome  
 Death, more blessed then thy  
 Birth. What a griefe is it to see  
 some great men build stately hou-  
 ses, as if they should alwayes liue,  
 and yet they to liue as if they had  
 but mortall soules!

It is good counsell; *Effice mor-  
 tem tibi familiarem, ut possis, cum*

*forstulerit, illi latus & alacriter ob-  
niam exire.*

Those Philosophers were more mortified, who had their graues alwayes open before their gates, that going out or comming in, they might alwayes thinke of Death. Good *Ioseph* of Arimathea built his Sepulchre in the midst of his garden. So doe thou, amid all thy pleasures and delights, thinke of death, and that wil coole and temper all thy vaine desires. It will so qualifie thee to the world, and the world to thee, as thou wilt not much care for it.

In this world wee are all *Benoni*s, the sonnes of Sorrow. The way to Heauen is by weeping crosse.

(tanta  
*Hi motus animorum atq; hac certamina  
Pulueris exigui sacro cōpressa quiescunt.*

It is obserued, that most of other creatures liue long, but dying, perish all to nothing. Man that is short.



short-liu'd, he dying, liues eternally. Thinke but of this, and you will thinke as *S. Bernard* did, that life was little better then hell, were it not for the hope of Heauen.

Surely Christ would not haue dyed, but that we might die with safety. Hee by death in death, did deliuer vs from death. And did Christ dye for mee, that I might liue with him? I will not therefore desire to liue long from him. It is a token of little loue to God, to be loth to goe to God. All men goe willingly to see him whom they loue. *Our brother Ioseph li-  
neth*, therefore though with *Ia-  
cob* I cannot say, *I will goe see him  
before I dye*. Yet Lord let mee dye  
that I may see *him whom my soule  
loueth*. Liuing I cannot, but dying  
I shall.

Let no difficulties hinder, for  
since *Adams* fall none passeth vn-  
to Paradise, but by burning Sera-  
phims. The way to Canaan is  
cumberfome, but knowing that  
our

our iourney leades to the land of promise, wee passe it pleasantly. Yet before wee come at Hierusalem, we take in our way the valley of teares. The swift Riuer of Iordan must be crossed, before wee come to the sweet Waters of Siloam.

Let no delights tempt you; prosperous fortunes may hinder a cheerefull dying: but if pleasures of life allure not, feares of death will neuer trouble. *Neminem aduersa conuincunt, nisi quem secunda decipiunt.* Adam was set vpon in Paradise, Iob on the dunghill: yet Iob *fortior in stercore, quam Adam in Paradiso.* The very place of pleasure is dangerous. In Paradise Adam could not be innocent, but out of Paradise he was a good man. For any thing in life, lose not the cause of life, nor iudge not of things by the face of things. For life and death haue deceiueable vi-zards: vnder the faire face of life lurkes grieve: vnder the foule fea-  
ture

ture of death (which is but fancy) lies felicity. Take off the mask and you shall change your minde; loath that you loued, and loue that you loathed.

*Vita habitus casto, cum non sit  
casta, videtur,  
Mors, prater cultum, nil  
meretricis habet.*

Now for the freedoms that come by Death.

Freedomes  
by death.

First it frees from all worldly iniuries: *Mors multorum malorum finis, nullius boni.* Heere good men doe but liue, and suffer *benè agere, & male pati.* It is their portion, and it is good for mee' (saith Dauid) that I haue beene afflicted. *Non sentire mala, non est hominis; sed non ferre, non esset viri.* Sufferings are greater trials then actions.

1

Secondly, it ends all miseries. Man in misery (saith Iob) longs for death, and digs for it more then treasure. *Mors finis est, non pœna.*

2

Nay saith one, *Nec finis, nec pœna bonis*

*bonis lex est, non pana, perire.* Death ends sinnes, not life: it reformes, but doth not destroy Nature. *Vitiorum est Sepultura, virtutum Resurrectio.*

3

Thirdly, it frees vs from all corporall infirmities. *Mors omnium dolorum solutio.* Life it selfe is a disease, and we dye by corruption of humours, whether they be of body or manners: who thinke to heale all infirmities with an easier plaister then Death, *Delineamenta potius quam remedia podagrae suae ponunt.*

4

Fourthly, it frees vs from all bodily labours. So saith the Spirit. *Blessed are they that die in the Lord, they rest from their labours. Adeo iuuat occupatum mori.*

5

Fiftly, it eases vs of all troubles. *Refrigeries est anima.* Refection to the Soule. Were wee but in a throng, wee thinke that man at ease, who gets out first. *Noah,* when hee had beene tossed but a yeere vpon the waters, Mount  
Ararat

Ararat was to him a gladfome place; for there the Arke rested. So likewise miserable man after many wearisome yeeres, tossed vp and downe the world as in a troubled sea, will bee glad of Death as of Mount Ararat, a resting place for his tyred Soule. As an Apprentice patiently vndergoeth seuen yeeres labour to bee made a Freeman, or as a bondman waites for the yeere of Iubile: So doth the Soule for her deliuerance.

Lastly, death doth vs not the least pleasure, in freeing vs from phantasmes and vaine pleasures. Pleasure may stand with innocencie, for God loues to see his creatures happy: But commonly the pleasure of the body, is the poyson of the soule. A man smothered in Roses meetes with Death, though in sweetnesse. *Delicatas enim mentes enervat felicitas.* In vaine mirth, there is no true ioy, nor gladnesse in laughter. *Nam res est senera verum gaudium.*

*gaudium*. Delight in pleasures, and you shall finde your greatest pleasures become your bitterest paines in their losse. A man whose soule is conuersant with God, finds more pleasure in the desert, and in death, then in the Palace of a Prince.

*The benefits that come by death.*

The benefits  
by death.

1

**F**Vnesse of grace, which heere we haue but in part. *Vivere uolunt homines, ut perfecti sint: Mori uolunt, & perfecti sunt.* Heere wee haue but *arrham Spiritus*, there we shall haue *pretium*.

2

Secondly, perfection of glory; *Erimus participes, non spectatores gloriae*. Enioy with these eyes, *visionem illam beatificam*, ioy vnspokeable. And (saith S. Iohn) *your ioy shall no man take from you.*

3

Thirdly, inseparable fellowship with Christ. *They follow the Lambe whithersoener hee goeth.* There wee shall bee married to him, heere we are but contracted.

*Despon-*

*Desponsabo te mihi*, saith the Prophet. Those fauours and louetokens I haue heere receiued, doe but inflame, not satisfie desires, and I am willing to part with them, lest they should make mee loth to depart to him that gaue them: *Meretricius est amor plus amicum, quam sponsum diligere.*

Lastly, it brings mee where I would be, into my owne countrey, into Paradise, where I shall meete, not as in the *Elysium* of the Poets, *Caton*, *Scipio*, & *Scenolus*, but *Abraham*, *Isaac*, and *Iacob*: The Patriarks my Fathers, the Saints my Brothers, the Angels my Friends, my wife, children, kindred and seruants that are gone before me, and doe there attend mee, looking and longing for my arriuing there. Therefore with *Dauid* I will say, *Lord, when shall I come and appeare before thee? Like as the Hart panteth for the water brookes, so panteth my soule for thee, O God. I had rather be a doore-keeper*

keeper in thy house, then dwell heere  
though in chambers of pleasure.

## Touching the second ge- nerall Diuision.

### I I.

*The feares or ioyes that death brings.*

The feares  
of death.

**N**aturally men feare Death,  
because it ends being, which  
Nature would preferue : Rachel  
mourned for her children and would  
not be comforted, because they were  
not. When Moses Rod was tur-  
ned into a Serpent, it was feare-  
full. But when God bids, Feare not  
to take it vp, it may well be hand-  
led. *Timeat mortem qui Deum non*  
*timet, sed si sperare desideras, desine*  
*timere.* It is well said, *Pompa Mor-*  
*tis magis terret quam mors ipsa.*  
Groanes, convulsions, and a dis-  
couloured face shew death terri-  
ble. But that Philosopher is not  
to bee followed, who to prepare  
himselſe the better for death, ſet  
forth death moſt fearefully : nor  
yet



yet that Emperour to be praised,  
who so little esteemed of death,  
that hee dyed in a complement.

Feare of death kills vs often,  
where death it selfe can doe it but  
once. The Philosophers thought,  
that if death(as bad as men count  
it) were not mingled with bitter-  
nesse, men would runne to it with  
desire and indiscretion. *Ergo mor-  
tem concupiscentes, & timentes, aequè  
obiurgat Epicurus.* It is true, life  
would not willingly be troubled  
with too much care, nor death  
with too much feare. Feares be-  
tray, cares trouble those succours  
that reason would yeeld to both.  
*Multi ad fatum venère suum, dum  
fata timent.*

Feares multiply euils, Faith  
diminishes them: yet most men  
wish, *ut mors potius semel incidat,  
quam semper impendeat*, because  
nothing is so painefull as to dwell  
long vnder the expectation of  
some great euill.

Conscience of dying, giues  
the

the right sence of death, and the true science of liuing. For by death *absoluitur anima, resoluitur corpus, gaudet quòd absoluitur, quòd resoluitur, non sentit.* Therefore said the Heathen man, *Non nego pœnas esse quibusdam post mortem, sed quid ad mortem, quòd post mortem est?* If there be any feares in death, saith a wise man; *Quare iuuenes non timent fieri senes?* But it is the nature of feare to make dangers greater, helpes, lesse then they are.

When *Anaxagoras* had word brought him that his deare and onely sonne was dead: *Scio*, said hee, *me genuisse mortalem.* The sonnes condition, satsified the fathers passion without more words. Hee can neuer be at ease, nor liue contentedly, that liues continually in feare of death. *Nil in morte metuamus, si nihil timendum vita nostra commisit.* There is no such gentle remoouall of all life's discontents, as a quiet death.

He that knowes not how to  
end

end his time, hath lost all his time. *Nescire mori miserrimum.* Socrates *de morte disputabat usque ad ipsam.* When Otho and Cato had prepared all things for their death they settled themselves to sleepe: when they awaked, and found themselves vpon the stroke of execution, all they said, was, *Vita supplicio data est, mors remedio.* Cruell tyrants haue beene told to their faces, that their threatens of death, were promises of life. Their swords were fauours to the sufferer. Mortall wounds made them immortall. *Vivere non potest, qui mori non audet.* Though it be true, that it is in vaine to feare what wee cannot shunne, and feare of death, as a tribute due to Nature, is a weakenesse: yet feares be not alwayes ill symptomes before death, nor in death: at that instant nature will reluct for loue sake to keepe still her being. But grace thus distinguishes of being. To the wicked the best thing of all

all were not to haue beene : *Non nasci optimum*. His next best were to liue long. It was ill with him that he was borne, worse, that he must dye : for hee not being sure of a better, would faine be sure of this. Conscio to himselfe that this dying life, will bring him to a liuing death. His hope is no longer then his breath. His word is *Dum spiro, spero*; he flutters *inter mortis metum, & vitæ tormentum*: *vivere nolit, & mori nescit*. With good men it is otherwise, to them the best thing of this life is to haue been, for this leades the way *ad beatitudinem patriæ*, to the fruition of their faith. *Quid huius vivere est*, saith hee, *sed diu mori*. His word is *Cum expiro, spero*: his hopes faint not, when his breath failes him. *Pacienter vivit & delectabiliter moritur*. To this man, *mori quâ primum* is his rather: for that ends misery, and begins felicitie. There is no man so valiant as the beleuer. Therefore he  
saith

faith vnto his soule, *Why art thou cast downe, O my soule? Why art thou so disquieted within me? Waite on God.*

Soule and Soule are differenced in dying, as well as liuing. The Atheist dares not die for feare of *non esse*. The ill liuer dares not die, for feare of *male esse*. The doubtfull conscience dares not die, *nesciendo*; whether hee shall be, not be, or be damned.

Onely the good man dares and desires to die, hee is assured of his hope, his hope is full of immortalitye. *I am thy saluation*, saith his Saviour: to the other the end of these present miserable miseries, is the beginning of worse, and such as death it selfe cannot terminate: for that would be happiness enough; if they had but hope, there would bee an end at last: the greatest pleasure they would desire, is, the act of death, so that might end their sorrowes: but their conscience will not let

C

them

The difference of soules as well in dying as liuing.

them lye, or flatteringly perswade them: *Adueniet tandem qua non sperabitur hora.*

This they know, and grieue to thinke, that Tophet is prepared for the bad, and Paradise for the good. As the tree falleth, so it lyeth: and as death leaueth thee, so iudgement shall finde thee: hee that liues ill, seldome dyes well. Liue well, and you cannot but die well: practise well doing, and you shall haue the comfort of well dying.

Body and  
soule par-  
ting.

*Sed quàm amarum erit hoc tempore corporis & anima separatio?* We see old acquaintance cannot part without teares. *Quid facient intime familiares, quales sunt corpus & anima, qua ab ipso utere ita iucundissime vixerint?* If the Oxe loweth when his fellow is taken from him that drew the plough with him, *qualem mugitum* shall wee giue when soule and body part? *Siccinè separas amara Mors: Siccinè separas,* saith the Booke of Kings?

Kings? The Spirit at this time may be willing, but the flesh will be loth. *Egrè amittitur, quod valde amatur.* Faith will assure, God is thy father; but nature will tell thee, She is thy mother, and thou mayest not yet leaue her. In this conflict take heede the mothers side preuaile not. Shee will play *Naomi's* part, perswade thee earnestly to stay and enioy the delights of Moab yet a while longer. But resolute thou with *Ruth*, to see what entertainment is for thee in Bethleem, for there thou shalt finde a *Boaz*.

In ista hora, every man will make *Balaams* suite, (for no man would be miserable, if it were enough to desire to be happy) but such a wish onely will not serue. He must *piè viuere*, that will *securè mori*. We all desire to shut vp our last Scene of life, with *In manus tuas, Domine, commendo spiritum meum*. But it is not the last words a man vtters that doe qua-

life his Soule. Remember how in thy life thou hast entertained Gods Spirit: for as wee vsed his in this life, so hee will vse ours after death. *Qualem quisq; se fecerit in hac vita, talem se inueniet exiens ab hac vita.*

At this houre what would a man giue for the redemption of his soule? but poore indigent man, neuer was any so rich that could pay the ranfome of his own soule. A displeased mercy, askes greater satisfaction then thou canst giue. *Lasa patientia fit furor.* Now thou goest to giue account of thy Stewardship: that is, *temporis amissi, mali commissi, boni omissi.* And thy Soule already knowes, *in conscientia tua*, whither it goes, *quando egreditur e corpore tuo.* And although thou canst carry nothing else with thee, yet this thou canst not leaue behinde thee; Which is *liber conscientia tua*, that will tell thee whither thou goest, and what thou shalt looke



looke for. *Tunc quasi loquentia tua opera dicent; Tu nos egisti. Tua opera sumus, non te deseramus: sed tecum semper erimus, tecum pergemus ad Iudicium.* Man is a great flatterer of himselfe, but conscience is alwayes iust, and will neuer chide thee wrongfully. It alwayes takes part with God, against a mans selfe. It is *Magistratus domesticus*, that will tell what you doe at home, and, saith the booke of Wisedome, *wickednesse condemned of her owne witnessse*, is euer timorous, and being pressed with conscience, forecasseth grievous things. *Nemo seueriorem seipso habet indicem.*

If a man will take his ayme by the best men that euer dyed. That of *Dauid*, *Ezechias*, yea and of *Christ* himselfe (as a man) is able to amaze any man. When as our Sauour *Christ* at the point of death, said, *Father, if it be thy will, let this Cup passe from me.* When *Dauid* said, *Save Lord, for thy*

mercy sake ; for in death there is no remembrance of thee. And Ezechias wept sore, when hee was bid, Put thy house in order, for thou must die. Si Propheta, si Apostoli, si Martyres, si Christus ipse, was thus troubled at the houre of death : wretched man that I am, what shall I doe? Euen as Christ bids me. *Bee of good cheere, for I haue overcome death. Mors morte redempta est.* Now there is aduantage in death : that death which was the wages of sinne, is made the reward of righteousness: and in these forenamed persons it was not death, but the curse of the Law that went with death, which Christ in our persons, and these other persons in themselves, feared.

When Christ was to leaue the world, and his Disciples to the world, he left them this word for their learning and their comfort: *If you loved mee you would reioyce, because I said, I goe to the Father. In*

my Fathers house are many dwellings. I goe to prepare a place for you, that where I am, you may be also.

Now that death hath overcome death, and Faith hath secured feare: *nec me tadeat vinere, nec timeo mori*. What can hee feare in Death, whose death is his hope? Right precious in the sight of God, is the death of his Saints.

See then what makes men willing, or loth to die.

*Obsecro te Lucili*, said Seneca, *cur timeat laborem vir, mortem homo?* It is the present condition of men in this world, that makes them willing, or loth to die. Nor life, nor death, are alike to all men: some can as willingly leaue the world, nay dye, as others can forbear the Court. And as men differ in their condition, so doe they in their acceptation of Death: some pleasant their liues, as if the world should alwayes laugh vpon them. *Et post mortem nulla voluptas*. These would doe

any thing rather then die. Others liue as if they came into the world but to act a sad mans part and dye, these wish a change, hoping it will bee a benefit. Therefore well said the sonne of *Syrach*, *O death, how acceptable is thy remembrance vnto him whose strength faileth, that is now in his last age, and vexed with all things: and to him that despaireth and hath lost patience!* But contrariwise, *O death, how bitter is the remembrance of thee to a man that lyeth at rest in his possessions! vnto the man that hath nothing to vex him, and that prospereth in all things: yea, to him that is yet able to receiue meate!* Certainly to this man that thus liues at ease in delicacie with affluence of all things; (for euen to vse happinesse is as difficult as to forbear it) to him it is a sad and bitter meditation, to thinke that death must take him from all these ioyes, wherein his heart tooke pleasure.

*O quam amara mors mundam  
amantibus!* Every poore content-  
ment glues his affections to that  
he likes. When as the best of this  
worlds contentments are but con-  
temptible. If thy heart bee set on  
Heaven, thy soule will have no  
pleasure in these low things, looke  
vpward. *O's homini sublime dedit,  
cælumq; tueri.* The minde con-  
templating Heaven, walkes be-  
yond eye sight, and at so farre a  
distance discernes God, as if hee  
were at hand, there is his true so-  
lace, to conuerse with God. Who  
ever they bee that dwell in Con-  
templation of heavenly things,  
goe off rich in thoughts, satisfied  
in their expectation.

For an antidote against Death,  
hate sinne, and the pleasures  
thereof, then will death bee de-  
lightfull, nor life dolefull: nay,  
death it selfe looking thee in the  
face, knowing thy heart, will  
change countenance, looke vpon  
thee *faciem horrendâ, sed blandâ;*

*non terribili, sed amabili.* This very day of death. *Dies iste, quem tanquam extremum aliqui reformidant, tibi aeterni natalis erit.*

The good mans hope is euen in death : the world-louer ends both hope and happinesse when he dyes.

*Plato* discoursing vnto one, *de contemptu mortis*, and speaking strangely vpon it, was answered, *Fortius loqueris, quam visis. At ille dicebat non quemadmodum viveret, sed quemadmodum vinendum esset.*

How euer the Contemplation of death pleases, yet the sufferance of death pinches. A man satisfied that death is nothing but a bridge, to passe him ouer to an other shore where life stands, and looks for his landing : yet while hee is vpon the Bridge, (which is but a short step betwixt two liues), his vertiginous braine wil grow gid-die, and hee will before troubled in the passage.

Did not the word *Ibis ad Patres*

tres, sweeten the contemplation, as did that wood cast by *Moses* into the the waters of Marah, turning bitterneſſe into ſweetneſſe; the thought of death (though it be but a gathering to our Fathers) would be an vnpleaſing contemplation.

But feares being paſt, which are but ſhadowes, ſet off ioyes the better. Therefore now to ſee

*What ioyes death brings.*

3

**O** *Vt of the bitter came ſweet,* ſaid *Sampſon*. When wee thinke vpon the ſeparation of bodie and ſoule, then it is a ſweet contemplation, to conſider the coniunction of our bodies and ſoules with *Chriſt*: which being once made by the bond of the Spirit in this life, ſhall neuer afterwards be cancelled. For let death, wilde beaſts, or birds, deuoure and teare the body from the ſoule, yet neither body nor ſoule are thereby ſeuered frō *Chriſt*. *Non curo* (ſaith *Ignatius*)

The ioyes  
brought by  
death.

*Ignatius) si ferarum dentes mem-  
brarint modo pura sum farina  
Christi.* And yet the body thus  
consumed, liues not in the graue  
or belly of the beast, nor yet re-  
ceiues life or sense from the soule  
while it is in this seate, vntill the  
great Assizes, that generall *Venue*  
comes. But then, looke what the  
condition of Christ was in his  
death, the like shal be of his mem-  
bers. The body & soule of Christ  
were seuered, as farre as Heauen  
and the Graue were distant: and  
yet neither of them were seuered  
from the godhead, but both ex-  
isted in his person: so likewise  
our bodies and soules, though  
rent and pulled in sunder milli-  
ons of miles distant, yet neither  
of them is seuered or disioyned  
from Christ our head. *Qui pre-  
dixit, reuixit*, this serues to work it.

Humane wisdom cannot  
comprehend this. Weake faith  
lookes for meanes, and is put to  
shifts when shee sees meanes faile.

But



But omnipotency workes by improbabilities and tels vs, There is no faith, where there is either meanes or hopes. Difficulties and improbabilities are the objects of faith. *Through the Spirit* (saith S. Paul) *wee waite for the hope of righteousness in faith.*

Yet in nature we see that in winter season, trees which seeme as dead, reuiue againe in the Spring, because the body, graines & armes of the trees, are ioined to the root, where the sap lyes all the Winter, and by meanes of coniunction, it conueyes vegetation to all parts of the tree; euen so mens bodies haue their winter, when they are turned into dust. *Homo arbor inuersa, omnis Radix in calis, rami in terra.* Their life is hid in Christ with God. Yet in the day of resurrection, by reason of this mysticall coniunction, diuine and quickening vertue shall freame from Christ to his Elect, and cause them to resurge from the graue, to life eternall. For the  
head

head wil not be without the members: where he is, there they shall be also.

It is noted how in that transfiguration, the body of *Moses* which was hid in the valley of Moab, appeared in the hill of Tabor, which assures that this body of ours, lodge it where you will, is not lost, but layed vp to bee raised in glory, as it was laid downe in corruption. The incineration and dissipation of this dust, shall haue a recollection in that day of resurrection.

In the valley of dead bones, did not the Spirit say to *Ezekiel*, Prophecie vpon these bones, and say, *O ye dry bones, I will cause breath to enter into you; I will lay sinewes vpon you, and will bring vp flesh, and you shall liue?*

The difference betwixt the resurrection of the vn-  
godly and  
the iust

If any thinke, this *Resurge* againe, which is so wonderfull, is not peculiar, but common vnto all, both good and bad, (as good men loue not to bee happy alone)

its truth, yet, it is not by the same cause, nor to the same end. For the wicked rise by the power of Christ, to be iudged and condemned. But the godly rise by the vertue of Christs resurrection, to receiue eternall life. *Vita mortem assumpsit, ut mors vitam assumeret.*

Therefore they collect truely, who say, that the rotting of our bones is no death, but a being asleepe; and that sleepe must needs be sweet, which hath peace with rest, and rests in safety.

Awake then thou that sleepest, arise, come and liue: hee whom thou louest, sleepeth, but thou wilt come to awake him: till when his couch of ease, is his coffin, the graue his bed, wherein he lyes neuer troubled with dreames or fancies, what shall become of his bodie, till it rise againe.

*I am the resurrection and the life;*  
(saith Christ) *He that beleeueth,*  
*though he were dead, yet shall hee*  
*liue: the arrest of Death shall not*  
*alwayes*

alwayes keepe him. Well said S. *Austine*, The bodies of Saints shall bee raised, *tanta felicitate, quanta felicitate*, with as much ease as happinesse. *Nam mors tantum intermittit vitam, non eripit*; death doth not disanul, but discontinue life. By our rising, wee are remitted to our better right, a life which neuer dyes, a morning which hath no Eue nor ending. Me thinkes I heare death say of life, as *Iohn the Baptist* said of Christ: *He that commeth after mee, is before me.* Which is life.

O sweet word Life. The best Monasyllable in the world. Gods owne Attribute. *Deus vivit.* And my soule (saith *Iob*) shall live, for my Redeemer lieth. And is this life, but the child of this word Death? then blessed also bee the word Death, the mother of life. I will no more call thee *Marah*, but *Naomi*; for thou art not bitter, but sweet; more pleasant, though swifter in thy gate then the Row

or Hinde. The Stoike could say,  
*Mors est qua efficit, vt nasci non sit  
 supplicium.* But what saith S. Iohn?  
*I heard a voice from heauen, saying,  
 Write, Blessed are the dead which  
 die in the Lord, whose workes follow  
 them, they die no more, death hath  
 no more power ouer them, all teares  
 are wiped from their eyes.*

Compare together the benefites  
 of life and death, and you shall  
 clearely see, how that death which  
 seemes to dispossesse vs of all, puts  
 vs in possession of more thē that al.

*Per varios casus, per tot discrimina rerū  
 Tendimus in Latum, sedes ubi fata quies-  
 cunt.* ————— (c. 16)

It is but being which wee haue  
 by Nature, or by Birth; our bet-  
 ter being is by Grace; but our  
 best being is in glory: there wee  
 cannot bee, till death haue con-  
 ueyed vs thither. *Esse natura est,  
 benè esse gratia, optimum esse gloria.*  
 Better therefore is our last being  
 by death, then was our first being  
 by birth. *Diciq, beatus ante obitum  
 nemo.*

*nemo.* Birth brought mee into the world, but that was misery, allowing no vacation to sorrowes. *Ne natalem quidem excipit.* For crying was the first note of my being. *Calamitatis futura propheta.* Death carries me from a world of miseries, to a world of felicities. *Dies mortalis est fatalis Natiuitas.* Heere I dwell in a house of clay, whose foundation is dust: Death brings to an habitation made without hands, euerlasting in the heauens. *Ad excelsa sublatu, inter felices currit animu, excipitq, illum cætu sacer.* Birth brought mee to conuerse, and haue commerce with men, death brings mee to haue communion with Saints, and fellowship with Angels; yea, to enioy *visionem illam beatificam.* The immediate fruition of God and Christ.

Old father *Iacob*, when he was told of his sonne *Iosephs* power in Egypt, was not satisfied to heare of his honours, but enquires

quires of his life : intimating that life to come, is better then all the honours that are in Egypt, or fortunes that are on earth : nor yet did *Iosephs* life content him, without being present with him, and therefore said, *I will goe downe and see him* : counting it better to behold with the eye (and yet most sinnes begin and creepe in at the eyes) then to walke in desires. Implying, that the best things that are, pleasure vs not in their being, but in our enjoying them.

What then shall bee the ioy, when soule and body separated for a season, shall meete againe in ioy, and mutually enioy one the other? The sense of this delight and contentment did well appeare in that meeting betwixt *Iacob* and *Ioseph*, whom mutuall losse and separation for a while, did more endear each to other.

Intermission of comfort hath this aduantage, that it sweetens our delight more in the returne, then

The ioy of soule & body at their meeting.

then was abated in the forbearance.

And was *Jacob* glad to leaue his countrey, the land of Promise, to see his yonger sonne *Ioseph*, though in Egypt. What then shall bee the soules ioy to end a pilgrimage in a strangeland, and goe to see his elder brother Christ in heauen, an inheritance more pleasant then that land of Goshen, freed from all the encombrances of this Egypt? Therefore said *S. Paul*, *I desire to be dissolved, that I may bee with Christ.* For this tedious mortalitie, pleasant it how man can, will be intolerable, if death doe not disburthen it; because long liuing so loadvs with sinne, as the burthen thereof tyreseuery man at last. It is such an inmate, as will roost in vs as long as life affords it house-roume: nor wil it lodge alone, but still one sinne will call in another: but through death, the very body of death, and burthen of sinne, are both



both cast out together.

Sith then the life I now enioy, is beset with death, tends to death, and ends in death, I will no longer mistake tearmes, calling that death, which is life; and that life which is death. *Hanc esse mortem, quam nos vitam putamus: Illam vitam, quam nos pro morte timemus,* said *Lactantius*.

More diuinely said *S. Austine*, *Per vitam ad mortem transitus est, per mortem ad vitam reditus est.* Therefore the Pagans did not ill, to celebrate the day of their death with mirth; and the day of their birth with mourning. For although the soule be then infused, when man is made; yet it is new borne, when man dyes. His bodie being the wombe, and death the midwife, which deliueis that to sorrow, this to glory.

The Prophet *Jeremie* so little ioyed in his birth, that he said, *Let not the day wherein my mother bare me, be blessed.*

Death the  
regenerati-  
on of the  
soule.

*Quis*

*Quis paueat? quis flet? quis eget?  
quis errat? Solus (heu fortes!) homo  
sperat, optat, alget, voluit, explorat,  
queritur. Malorum omnia plena, said  
a diuine Poet.*

But to allure there are ioyes  
in death. What saith the Scrip-  
ture vnto well dying men? Re-  
ioyce, and lift vp your heads, for  
now your Redemption draweth neere.

### The third generall diuision,

#### III.

*When Death is to be prepared  
for: and how.*

**I**T was the saying of the diuine  
Philosopher *Plato*. There is  
*nulla salutaris Philosophia*, but per-  
*petua mortis meditatio*: and *sine ista*  
*meditatione tranquillo esse animo ne-*  
*mo potest*. *Scipio* was wont to say,  
*Mortis meditatio*, Is *vita sapientis*:  
and that it was the most honou-  
rable Philosophy to study a mans  
mortalitie.

The time  
when.

mortality. Politiques say, *Totâ vitâ discendum est vivere.* But saith Seneca; *Hoc magis miraberis, Totâ vitâ discendum est mori.* Fooles would faine doe in the end, that which wise men doe in the beginning, Prepare for their end: but carelesse men thinke, that the signiory and gouernment of times is at their commands, to doe what they list, when they list. We haue little power ouer the present, much lesse ouer the future. Therefore King David cryed betimes; *Lord, let me know mine end, and the measure of my daies, what it is, and how long I haue to liue. All the daies of mine appointed time, saith Iob, I wil watch, till my changing shall come.*

Change, the great Master of the world, that hath Time for his Agent, abuses many men with the hope of time. It is true, Time is a seruant equall to all men: it holds pace, and flies as fast in idlenesse, as in businesse; so as time wel spent, diminishes our time: yet when it

is imployed in timely preparati-  
on, it layes vp time as treasure for  
a future time, and so is rather a  
husbanding, then consuming of  
time.

He liues in safety that watches  
his time. *Diem perdidimus*, said *Ves-  
pasian*. But in reckoning of time,  
most men miscast-time, counting  
that first which is last, and that last  
which is first; beginning our ac-  
compt from the day of our Birth,  
whereas our death-day is our first  
day. For in the accompt of life,  
our last day of life, is the first day  
to life. Wee then ceasing to dye,  
when we leaue to liue.

*Solebat dicere Fabianus, In tria  
tempora vita diuiditur, quod est, quod  
fuit, quod futurum est, ex his, quod  
egimus breue est, quod acturi sumus,  
dubium, quod egimus, certum.* Rec-  
kon first with time past, and you  
may make time to come certaine:  
make your saluation certaine, saith  
Saint Paul.

The Scepticks put a *forasse* vp  
on

on all things in the world. But said  
*S. Austine*, there is no one thing in  
the world to be named, where this  
word *fortasse* had not place, except  
you speake of death. *Hic solum for-*  
*tasse locum habere non potest.* Death,  
as it is said of the kingdom of hea-  
uen, comes not by obseruation.  
He liues not, that knowes where,  
when, or how he shall dye: yet  
noneliues but knowes hee must  
dye. *Mors omnibus finis, multis re-*  
*medium, quibusdam votum, de nullis*  
*melius merita, quam quibus accidit*  
*antequam vocaretur.* Therefore said  
one, *dementia est*, it is more then  
folly not to bee prepared for  
death. *Sed si mors veniens pramedi-*  
*tatur, tunc superatur.* The prepara-  
tion for death, is the fruition of  
life. *Nemo propter Canos & Rugas*  
*diu vixit:* yet neuer man preserued  
himselſe from dying, by forget-  
ting death. The very Heathens,  
by natures instinct, provided  
themselues for death by sacrifices  
to their gods.

A faire way  
of dying  
well

*Frangite toros, pete vina, rosas cape,  
fundere nardo; (Deus.  
— Ipse iubet mortis te meminisse*

Solomon saying, the day of death was better then the day of birth, inferred that there was a faire way of dying well : whereunto two things were most requisite.

First, a timely preparation before death. *Nam facile sustinet, qui expectat mortem.* Seneca said, *Sæpe debemus mori, nec volumus; morimur, nec volumus.* Wee ought often to prepare for death, and we will not: at last we dye indeed, and we would not. *In hoc errore omnes versamur, quod non putamus, nisi senes ad mortem vergere, citamur nec sensu, nec atate. Mors quo facilius obrepat, sub ipso vitæ nomine latet.*

If you intend preparation for death, you must auoid all procrastination, *Nescis enim quid serus vesp̄er uehat.* This vox *Coruina*, that alwayes cryes, *Cras, cras*, couzens many a man, making him *perdere hodiernum,*

*hodiernum*, trusting vpon to morrow, saith *Tibullus*. *Iam mala finissem letho, sed credula vitam spes alit,* & *melius cras fore semper ait*, but trust not to that: *Ille sapit quisquis, Posthume, vixit Heri*. *Solomon* saith, *Ne gloriêris in crastinum, nescis enim quid superventura pariet dies.*

By deferring, we presume vpon that we haue not, and neglect that we haue. *Quod in manu fortunæ positum est, disponimus; quod in tua est, dimittis.* Which made the Heathen Poet, *diuino furore instinctus, utter hoc salutare carmen, Optima quæque dees miseris mortalibus ani, prima fugit.*

Therefore, *noli tardare*, delay not thy prepare for death, til thou feelest the approaches of Death. *Recordare nouissimum, & non peribis in æternum.\** Doe the worke of of the day *in die suo*. No man can promise himselfe a morrow.

*Fleres, si scires vnum tua tēpora mensem;*  
-- *Rides cum non sit, forsitan, vna dies.*

Every man hath his day. *Est & dies hominis, & dies Domini.* When mans day is past, then Gods day comes.

The case therefore of those men is most vnhappy, who after forty or fifty yeeres of dayes, in their mis-spent time (for it was not *vi-ta*, but *tempus*) and now ready to die, are euen then to learne how to dye, when they are in the Act of dying. *Qua tam stulta mortalitatis obliuio, inde velle vitam incoare, quò pauci perduxerimus?*

It was a sweet speech, and might well haue become an elder body, which a yong innocent child vsed lying in extremity of sicknesse: Mother, what shall I doe, I shall dye, before I know what death is, I pray you tell mee what is death, and how I should dye? Certainly, *multum interest, peccare aliquis nolit, an nesciat.* But there is *nil miserius morienti, quam nescire mori*; nay saith one, *Tolerabilior est non esse, quam nescire mori.*

Since



Since then it is a thing as well naturall, as necessarie for a man to dye, *Quisquis ad summum peruenit, ad extremum properat.* It is no thanks to a man to pay that willingly, which hee must doe of necessity. But in paying of this debt, wisdome counsels thee two things:

First, to consider the time when.

Secondly, the meanes or maner how.

For the time, seeke not death in the errour of thy life. Remember thy Creator in the dayes of thy youth, while the euill dayes come not, nor the yeeres approach wherein thou shalt say, I haue no pleasure in you. Before the siluer cord bee loosed, or the golden ewer broken. Before the Almond tree flourish, and the Grasshopper be a burthen. Before the keepers of the house shall tremble, the strong men bow, the grinders cease. They waxe darke that looke out by the windowes, and the daughters of musicke be brought low.

Old *Barzillai*, being in this case, refused all the pleasures of a Kings house, though hee was gently intreated by King *David*.

Age, or sicknesse, will make a man vnapt either to compose, or dispose himselfe to death. *Tunc tibi tarda sunt ingrataq; tempora*. It is no good time then to prepare to die, when it is a burthen to liue.

Thy best health affoords but time good enough for this businesse. Therefore dedicate not all thy time to businesse, for that as well as sloth, may rob thee of thy time.

Three signes  
of approach-  
ing death,

Doe you desire some signes of death, before you take this course? *Tres sunt mortis nuntij, casus, infirmitas, senectus. Casus dubia infirmitas grauias, senectus certa denunciat. Casus nuntiat mortem latentem, infirmitas apparentem, senectus presentem.*

When man begins to be sicke, his senses are wholly busied about the paines of the disease.

*Iam*

*Iam vigor & quasso languent in corpore*  
(vires.

The Phyſician is then confer-  
ring with thee of the ſtate of thy  
body. The Lawyer is conſulted  
with, about thy worldly ſtate. The  
Miniſter touching thy ſoules  
health. Thy friends are then vn-  
welcome, ſtrangers trouble thee,  
viſites, offend thee; thy owne ſer-  
uants cannot pleaſe thee, other  
mens diſcourſes tire thee, to ſpeake  
thy ſelfe ſpends thee, and to be ſi-  
lent grieues thee, not to bee told  
how thou doeſt, vexes thee, to be  
told how ill thou art, diſcomforts  
thee; but it moſt of all afflicts thee,  
to ſee thy wife, children and kind-  
red, weeping and lamenting by  
thee.

Thus miſerably we poore men  
at this time are diſtreſſed and di-  
ſtracted, made vnfit for any thing,  
when, as God knowes, a due pre-  
paration to death, requires all the  
faculties and ſtrength, of a ſound,  
perfect, and whole man.

Euery man naturally, when hee comes neere the goale of death, euen for some intrinsicall cause, though vnknowne to himselfe, is then weary of himselfe, entertaines life with a tedious dislike. *Tunc inuincunda est rei poenitenda recordatio*, distasting euery thing, neglecting the very thought of all humane affaires.

*Nec inueni in suum qui placere, inuuant.*

But then thinkes, O how am I strained till it be accomplished!

This should haue beene done when strength of vnderstanding serued. *Nam serum est tunc viuere incipere, cum desinendum est.*

The little Bee, so soone as flowers spring, goes abroad, viewes the gay diapry, and the diuersitie of the flowerie fields, suckes the choicest of them, fraights her thighes, carries to her hiue, makes a cuurious combe, and so by times hoards vp honey in Summer against the Winter. Why is the winter harder to the Grashopper, then

then to the Ant? onely prudence and imprudence differs them.

Thinke not thou the winter of thine age, a time fit enough for this worke. *Manna* must be gathered in the morning; it is too late to prepare when time is past before you begin.

Repentance also begun in the time of sicknesse, is commonly as sicke as the party, yeelding then, when it cannot resist, and then preparing and repenting, when all other helps and hopes faile.

Sound repentance and fit preparation must both be timely, not then forsaking sinne, when sinne forsakes vs; and wishing time, when time is past. *Omnis motus naturalis velocior est in fine*, the end of time, affords little time.

Holy *Iob* tels vs, *If thy bones be full of the sinnes of thy youth, they will lie downe with thee in the dust. Sed moriantur ante mortem vitia; & ad iudicium non sequantur.* Whē death hath folded vp thy dayes, all op-

Repentance  
when to be  
practised,

portunitie is past. The Cocke crowed, but that *Gallicinium*, so soft a voice could not awake thee. Therefore *Signicinium*, lowder musicke, must end the Scene.

It is a great masse of sinnes that we haue wound vp, in the dayes of a long mis-led life; it will aske long time to vntwist this bottome; nay, to rauell it out in many ends, will aske great labour. Great labour, and little time, suite not: Therefore worke while it is day, *The night commeth, when no man can worke*. Vse not time, as ill husbands doe their Farmes, let their Lease runne out, before they bee e're the better by their Farmes.

*Few and euill are the dayes* of the longest liued man, and yet to euery man there is a *Triduum* lent, the space of three dayes at least: but sleepe not vsq; *Quatriduum*, lest it be said, *Hee hath lyen foure dayes in the graue: Iam factet.*

Flatter not thy selfe by the thecues example, who repented, but

but in *illa hora*. That is not set for imitation; but to keepe from desperation.

It is a strange thing to see, that old men wil not see death, though it be before their faces; nor young men, though it stand at their backes. The old gray-headed man to seeme young, had coloured his haire blacke; but the diuell told him hee would not bee so cozened.

*Nō omnes fallis, scit te Proserpina canum.*

The common fashion is to put men in mind of their death, when we doubt they canot liue. Till the Physician findes some ill symptoms, the patient may not bee disheartened with the name of death. But hee is the good Physician of my soule, that tells mee of death, when he sees me liue in sin.

There is not any man so wicked, who with his goodwil would die in his sinnes; yet most so liue, as if they beleeued permission  
were

were the Article of their faith all their life long : and the Article of remission of sinnes, were reserued till the point of death.

But terrible will death be, when the dying man with griefe for opportunitie lost, will repent that euer he liued, and count it happinesse enough, if then he might die and be no more. But that will not be, *quia Mors est sine morte. Semper vivit, semper occidit, sed nunquam praecidit.*

That which ends all, is without all end ; Remember the parable of the five foolish virgins, and the faire warning Christ giues : *Bee yee readie, for the Sonne of Man comes at an houre when yee looke not. Ecce venio sicut fur ;* that is, when you sleepe best, and thinke least of him.

Now as it is wisdom to bee prepared for death ; so if you will die with peace of conscience, bee well resolved in point of Religion before you die, neuer any man was  
a looser

Settlement  
in Religion,  
the best pre-  
paratiue for  
Death.



a looser by beleeuing ; for faith is euer recompensed with glory ; while thou liuest it is not amisse to make doubts : but thou shalt finde it a fearefull thing, to die in doubt ; and the happiest thing vnder heauen, to be well assured, and cleerely resolved in the trueth of thy faith before thou diest. This done, then be of good cheere ; for thou shalt heare Christ say vnto thy sicke soule, as he said vnto the sinfull woman, *Goe in peace, thy faith hath saued thee.* And let all conceited humanists remember what their master *Aristotle* said when he died: *Anxius vixi, dubius morior.*  
*O Ens entium, miserere mei.*

Now of the way to die well.

*Non est res magna viuere : Hoc omnes faciunt : sed pauci bene moriuntur. Et illi Mors grauis incumbit, qui notus omnibus, ignotus moritur sibi.* Man is readie to die before hee liues, and therefore liued in the world, that hee might die to the world, *his yeeres come*

come to an end, as a tale that is told : his dayes deceiue him, for they passe as a shadow by Moone-shine, then appearing longest, when they draw neereſt to an end. Wee that now liue, liue by death ; for had not Chriſt dyed, wee had not liued. Therefore ſaith S. Paul, *My life is not deare vnto mee, ſo as I may finiſh my courſe with ioy.*

Doe you deſire to liue a long time : the ſonne of Sirach ſaith, *A man that is made perfect in a ſhort time, fulfils a long time. Et vita ipſa, ſi ſcias uti, longa eſt. Vir bonus bis vinit,* ſaith the Spaniard. *Ampliat aetatis ſpatium ſibi vir bonus, hoc eſt viuere bis, vita poſſe priore frui.* He liues twice, that leades his firſt life well. Alexander had a good account of his age, reckoning by victories, not by dayes. So ſhould Chriſtians count their dayes by euery ſinne they conquer in that day. Numbring of dayes, ſaith Saint Auſtine, is not *numerus die-*

*rum* quis sit, but, *qui sit*.

*Tres sunt dies hominis*, saith Saint Hierom, *Dies Conditionis, dies Conuersionis, dies Resurrectionis*. One day certifieth another, saith David. Time lent vs, flies away in the time that is lent, euery moment comming, being the death of that is past: But weigh well euery moment, for it is of so great moment, as that vpon it depends eternity of time to come.

Vnto dying well, there are three things most requisite.

First, to bee often meditating vpon death.

Secondly, to be dying dayly.

Thirdly, to dye by little and little.

Often meditation of Death, brings you to die in ease, alleuiates paines, expels feares, eases cares, cures sinnes, corrects death it selfe. *Quo modo non morimur, cum viuimus mortuis?* wee liue with so many deaths about vs, that wee cannot but often thinke of dying.  
Every

Three things  
requisite to  
dying well.

The first  
step to dy-  
ing well.

Euery humour in vs engenders a disease enough to kill vs, so that our bodies are but liuing graues, and we die, not because wee are sicke, but because wee liue, and when we recouer sicknesse, wee escape not death, but the disease.

Doe then as the Preacher counsels; what you haue to doe, that doe quickly; For in the graue, whither thou goest, there is neither worke, nor discourse, nor trauaile, nor wisdome, nor conuersation, nor fruition of any thing; all is entombed in silence, darke-nesse ouershadowing it.

Measure not life, *spatio, sed actu*, because life is ordained for Action, not for fruition. If thou hast any good to doe for the Church, the Commonwealth, or thy Friends, doe it quickly. Hast thou much goods laid vp in store? make thee friends with thy Mammon, but sing not a *requiem* to thy soule; say not vainely, *Viuamus dum viuimus, fors fortuna ut volet, ordinet:*

*ordinet: vita iam in tuto est.* Remember *Hac nocte*: know, that after the day of vanitie, comes the night of Iudgement: then both light and delight goe out together. Sadly and suddenly shalt thou find all worldly pleasures turned into waking dreames: *Et quæ parasti, cuius erunt?* All the towers in the ayre that thou hast built, *Vno ictu prosternentur.*

On the other side, dost thou eat the bread of carefulnesse, and drinke the water of wearisome affliction? Here is *Manna*, bread from heauen, and water after which *non sities.*

There is no such cordiall to comfort cares, or temper sorrows, as often and seriously to thinke of death, and to be acquainted with it betimes; for through acquaintance, death will leese his horror: like vnto an ill face, though it be as formidable as a Monster; yet often viewing will make it familiar, and free it from distaste.

It

Pruiacie  
with death,  
a souereigne  
cordiall a-  
gainst death.

It is said that, *Philostrates* liued feuen yeeres in his tombe, that hee might be acquainted with it against his bones came to lye in it. Some Philosophers haue beene so rapt in this Contemplation of Death and Immortalitie, that they discourse so familiarly and pleasingly of it, as if a faire death were to bee preferred, before a pleasant life.

Where the  
power of  
death lyeth.

This is well for Natures part, and Moralists thinke it enough for their part, but Christians must goe further, and search deeper. They must search where the power of death lies: They shall finde that the power of euery particular mans death, lyes in his owne sins, that death neuer hurts a man, but with his owne weapon: it alwayes turnes vpon vs some sin it findes in vs.

*The sting of death is sinne.* Plucke out the sting, death cannot hurt. *Quid huius vinere est, diu mori?* Dye often, and you shall be sure to dye well. The

The second  
step.

The second step to dying well, is to dye dayly. *Morior, ne moriar*, I dye dayly, saith S. Paul. *Singulos dies, singulas vitas puta, qui enim omnes dies tanquam vitam ordinat, crastinum nec optat, nec timet.* The old saying is as good, Doe that euery day, which thou wouldest doe the same day that thou dyest. *Bonum est consumere vitam ante mortem*: Make that voluntarie, which is necessarie, and yeeld that quickly as a gift, which you must pay as a debt at last. Did men know that death were onely an end of life, and no more: euery man for his owne ends would bee a disturber of the worlds peace while hee liued, and seeke to make his owne but when he dyed. Hee that dies daily, seldome dies deiectedly: so he that will liue when he dies, must dye while hee liues. *The widow that liues in pleasure* (saied Saint Paul) *is dead while shee liues.* Liue holily & you shal die happily. *Studetis talem esse in vita, qualem velis*

Two sorts  
of death,  
where to  
euery man  
liuing is  
subiect,

*uelis reperiri in morte.*

A liuing man is subiect to a double death: The one naturall, the other spirituall. Naturall death doth but separate the bodie from the soule: But the spirituall death separates the soule from God. Of all other, it is the most desperate state of life to liue naturally, and to bee dead spirituallly: *Thou hast a name to liue, but thou art dead*, said Saint Iohn: but of the Prodigall child returned from his euill wayes, it is said, *This my sonne was dead, but is now aliue.*

Wee count it a fearefull thing for a man to bee author of his owne death. A sinfull life slayes the soule, and so while we liue, we kill or lose our better life. The commandement that sayes, *Thou shalt doe no murder*, specially forbids the murthuring of our owne soules: but certainly that which deprives vs of our better life, makes of all other the worst death.

It



It is therefore a holy wisdom for a man to let his sins go before him. *Moriantur ante te vitia.* They to die *actually*, thou heere *virtually*: and so to liue, that when thou art to die, thou haue nothing to doe but die. Attchiement of riches, pleasures, honours, haue beene painefull; yet if these things leaue not vs by accident, we leaue them by death, and at our death, we shall plainly tell them, as *Iob* said, *Miserable comforters are you all.*

If life delight, then vse it, yet so, as a Traueller doth his Inne, for a night and away, and in thy iourney follow not the common tracke. *Nam ad Deum faciens iter, per trita si itur, longius abitur.* But do as the doubtful passenger, aske questions of euery one you meete, that can set you in your right way. Herein bee as great a questionist as were those religious Ladies of Rome, who neuer let Saint *Hierome* rest for questions, which

which was the readiest way to heaven. If a man would but compare the Forenoone of his age with the Afternoone, how long the one is and how short the other is, every man would be dying dayly. *Palmarios posuisti dies.* The longest liuer hath but a handfull of dayes. Life it selfe is but a circle, alwayes beginning where it ends.

*Erat, quando non erat; sed erit.* Time was, when man was not. But how late a beginning soeuer man had, yet after death hee shall be sure neuer to see end. With the *Ancient of dayes* there are no dayes: And the time shall be, when time shall be no more.

Two common errors,

There be two common errors which deceiue most men: First, that a man enters not into eternall life, till he dyes: when as his calling heere begins his life eternall. To *Zachens* (Christ said) *This day is saluation come vnto thy house.*

Faith presents time, and makes things

things future, present. The godly man that hath his present life hid with Christ in God, so liues heere, as if his conuersation were in heauen, carrying himselfe not onely honestly, ciuilly and humanely; but beyond naturall condition, his life seemes super-humane, diuine and spirituall.

The second errour is, that howeuer a man liues, yet if at last he seeme to die well, then, all is well, and his soule is sure to bee saued: this is a bold and a dangerous conceit; for though Misery be the obiect of Mercy, and Hope the miserable mans god; yet humane life hath not a greater friend, nor many times a greater foe, then Hope.

Many would dye, did not hope sustaine them: more haue dyed, flattered with vaine hope. Whoso hopes too much, cozens himselfe at last. *Be not deceined, God is not mocked: not euery one that saith, Lord, Lord, shall enter into the King-*

*Kingdome of Heauen.* In this mortall life enter into the first degree of life eternall, or thou mayest die eternally, with *Lord haue mercy vpon vs* in thy mouth. But haue thy part heere in the first Resurrection, which is from sinne to Grace: and then thou shalt enioy the second Resurrection, which is from dust to Glory.

To die by  
little and  
little, the  
third step.

The third step to well dying, is to die by little and little *Totâ die mortificamur.* Naturally wee are euery day dying by degrees. The faculties of our mind, the strength of our bodies, our common senses euery day decaying *paulatim.*

He that vseth this course, euery day to dye by little and little, to him let death come when it will, it cannot be either terrible or suddaine. If wee keepe a Courser to runne a Race, wee leade him euery day ouer the place to acquaint him by degrees with all things by the way; that when he comes vpon his speed, he doe not  
start

start or turne aside for any thing he sees : So let vs enure our soules and then wee shall run with boldnesse *the race that is set before vs.*

To die by little and little is first to mortifie our lesser sinnes, and not to say with *Lot*, *Is it not a little one?* Wee may not wash our hands from crying and from bloody sinnes, and yet hugge in our bosome some beloued and Herodian sinne. Certainly great sinnes will neuer be conquered, if little sinnes be cherished. *Saint Cyprian* writing consolatory Epistles, to the Martyres of his time, told them that he that once hath overcome death in his owne person, doth dayly overcome him in his members : if you mortifie the members of your flesh by little and little, you will not feare the crueltie of any exquisite death the Tyrant can deuise.

There be a sort of little deathes, as sicknesse of body, troubles of minde, losse of friends, and the

E like :

like : vse these rightly in their kinde, and you may make them kindly helpes to dying well.

The right way to bring any thing to a good end, is to proceed by degrees. God himselfe made nothing absolute at first. This great God loues to haue degrees kept degreeingly : to grow to greatnesse is the course of the world, so by little and little to goe out of the world, *per gradus*, not *per saltum*, is the way to Heauen. Let a man goe out of the world, as he came into the world, which was, first by a life of *Vegetation*, then of *Sense*, afterwards of *Reason*. *David* prescribes vs this order when hee sayes, *Doce me & duce me, Domine*. Hee will not runnetill hee bee taught to goe. *Teach mee to doe thy will, and leade me into the land* : What land is that? There is *terra quam terimus*: land on earth, which yeelds vs all pleasures, that's not it. There is *terra quam gerimus*, refined earth, beautified

beautified bodies which we beare about vs, nor is this it. There is, *terra quam quarimus*: the glorious land of promise, that's the land we seeke. Into this land, *duce me, Domine.*

*For the manner of dying.*

**A**mongst men it is a matter of chiefe marke, the manner of a mans death. All men, as men, die naturally; as Christians, they should die religiously. The good man equally can die, or liue, for he knowes if hee liue, God will protect him, if he dyes, God will receiue him. The Prophet *Dauid* in a Contemplation of Death, ingeminates the word, saying. *Domine Domine; exitus Mortis. The issues of Death belong to thee.*

A good man by his good will would die praying and doe as the pilgrim doth, goe on his way singing, and so addes the paine of singing, to that of going. Yet by this Surplus of paine, vnwearies  
 E 2                      himsefe

himselfe of paine. But some wretches thinke God rather curious, then they faulty, if a few sighes, with a Lord haue mercy vpon vs, be not enough at the last gaspe.

There is no spectacle in the world so profitable, or more terrible, then to behold a dying man: to stand by, and see a man dismaned. Curiously diddest thou make man *in the lowest part of the earth* (saith *David*: ) but to see those elements which compounded made the body, to see these diuided, and the man to be dissolued is rufull. So dependant is the life of man, that it cannot want one element. Fire and Ayre, these fly vpward. Water and Earth, they sinke downward. So liuing man, becomes a dead carkase.

*Seneca* thought a man might choose his own death, which was some ease to him. *Quemadmodum nauim elegam nauigaturus, & domum habitaturus: Ita mortem utiq, quā sum exiturus è vita.* But better



ter saith another, *Stultè hac cogitantur: vitam alijs approbare quisquam debet, mortem verò sibi.*

But since it is so great a matter to die, so necessarie to die well, so dangerous to die ill: Let your life be an acting of death.

Certainely Death hath great dependencie on the course of a mans life. There bee many that choose rather to die quickly, then to liue long sickely. Some that will inuite Death to doe them the kindnesse to take them soone out of the world, counting a short death, the happiest houre of a mans life. And for this (saith *Tully*) a man is most beholding to Nature. *Quòd unum introitum ad vitam dedit, exitus vero multos. Sed non sic itur ad astra.* Christians know better wayes, as how to liue in grace, that they may die in peace. And to whom this grace is giuen, for him glory is reserued, saith Saint *Paul*. Many a good man is sore troubled to see men of

the best liues, to haue distempered and perplexed ends. Some rauing, some despairing, some dying suddenly, and seldome haue any so bitter draughts, as those whom God loues best.

It is fit therefore to take notice of the causes that be naturall. Despaire in dying, may arise as well from weakenes of nature, as from trouble of minde: but in neither case can this preiudice him that hath liued well. *Marke the righteous, and behold the perfect man, for the end of that man is peace.*

Rauings, and other strange passions, are many times rather the effect of the disease, then mouing from the minde. For vpon deaths approaches, choler fuming to the braine, wil cause distempers in the most patient soule. In these cases the fairest and truest iudgement that can be made, is, that sinnes of sicknesse, occasioned by violence of the disease in a patient man, are but sinnes of infirmitie, and not to be

be taken as ill signes or presages :  
I will not despaire in respect of  
that mans impatient dying, whom  
the worne of conscience had not  
troubled, or deuoured liuing.

*Dauid* in this case, the better to  
make his way, prayed, and cryed,  
*Lord, spare mee a little, O spare me,  
that I may recouer strength, before  
I goe hence and be no more.*

Indeede to *Ezekias* some yeeres  
of dayes were lent, but we are not  
worthy of that fauour, wee must  
time it as we may, and bee content  
to liue and die at vncertainties.

As a sicke man hearkens to the  
clocke, so let vs watch Death. For  
sudden comming of death, finding  
a weake soule vnprepared, makes  
it desperate, leaues it miserable.

Sudden death of it selfe is not  
therefore euill, because it is sud-  
den: but because it may take vs  
away suddenly, our soules vn-  
prepared. The good man neuer  
dyes vnprepared, because his per-  
seuerance in goodnesse, is a pro-

What death  
is to bee  
counted  
suddaine.

uidence against sudden death.

If a man bee alwayes prepared, and haue set all euen betwixt heauen and his conscience ; sudden death is but a quicker passage to heauen, and is not to be accounted a sudden death, but a sudden departure, because it came not vnlookt for.

Though the righteous be preuented by Death (saith the Booke of Wisedome) yet shall hee bee at rest, because hee hath made his peace beforehand. His departure is no miserie, for his hope is full of eternitie. *Exekiel* the Prophet (so often stiled *Sonne of man*) to him God sayes, *I take away from thee the delight of thine eyes,* (which was his wife) *with a stroke suddenly, and yet thou shalt not weepe.* Let not the present pleasures of this life allure thee, nor the cares thereof possesse thee, and sudden death cannot surprise thee. *Improvisa nulli Mors, cui prouida Vita.* But if a man doe not prepare to die,

die, he may liue feuen yeeres in a consumption, and yet die a sudden death. For any time is sudden to him that is vnprepared.

They take their marke amisse, who iudge a man by his outward behauour in his death. If you know the goodnesse of a mans life, iudge him not by the strangenesse of his death. When a man comes to bee iudged, his life, and not the manner of his death, shall giue the euidence with him, or against him. Many that liue wickedly, would seeme to die holly, more for feare to be damned, then for any loue to goodnesse. To these men there is *malum triplex, quod manet in septima*. Which is *Horror in exitu. Dolor in transitu. Pudor in conspectu Dei*. If my life please God, I am sure my death shall please me: for hee that liues well, is sure to die well: but he that liues ill, is not sure to die well. *Vita presentis finem, talem esse oportet, quale futurum est principium.*

It is a great happinelle to die in ease. *Quis tam facile, quando vult, dormit*, as he that layes downe his life in peace. Yet a good man doth not alwayes die in the exercise of his goodnesse. But as a wise man when hee sleepest, leeses not his knowledge; no more doth a good man his graces, though he die in distemper. For habitudes of goodnesse doe not then leaue him, though they cannot then do their office for him.

But the vulgar opinion, if a man die quietly, and goe away like a lambe (which in Consumptions and dul diseases, all men doe) then sure hee goes to Heauen. But if he die distempered, and of franticke behauiour (which happens to many through extreame inflammations) then sure he goes to hell, is a iudgement from nature, not of Religion; and in this case trust not Natures iudgement, for it is arted with subtilties of physicke.

Serenitie, ioy and peace in a dying

dying man, is a hopefull behaiour: yet wee see the cleere starres that are so delightfull to behold, bring forth their Rayes by sparkelings, and dartings, as though they were deliuered of their light by trauell and hard assayes. So good men in their death, haue great varietie of accidents, many languors, many agonies, many iterated endeauours, traouailing of Death, as in a Childbirth. But when the passages of the soule lye open to God without opposition of worldly cares; then it peaceably makes egressse with a sweetnesse, and without disturbance.

Naturall causes haue their operations; but it is the God of nature that commands them. It is Gods propertie sometimes to worke supernaturally by nature.

But trust to this, beleeue aright and liue as you beleeue, and you shall be sure to die in safety: and the way to end life quietly, is to render it willingly.

Let

Let no contentment of the world so fixe you to the world; as to make you desire longer life. *Sape in hoc esse, Bene, non diu.* Shortness of life is no unhappinesse. *Citius mori vel tardius, ad rem non pertinet; bene mori aut male, ad rem spectat.*

The Booke of Wisedome saith, *Hee was suddenly taken away, least ill should alter his understanding, or deceit beguile his soule.*

Had present death beene euill, or long life good, *Cain* had beene slaine, and *Abel* had suruiued. But Death commonly begins first, where God loues best. *His soule,* saith the sonne of *Sirach*, pleased God; therefore hastened hee to take him away.

Wee see the best men liue not longest. And indeede it were iniurious to wish that goodnesse should hinder any man from happinesse. Hee that lends good men to the world, owes them a better turne then to let them liue



live long in the world.

One man seemes to die casually,  
another violently, both by desti-  
nie, all men by Decree.

*Quē dederat cursum natura, peregi,*  
said the Poet. But the Diuinetels  
vs, though *Moses* dyed vpon one  
Hill, *Aaron* vpon another Hill:  
yet both where they might see the  
land of Promise.

How familiarly did *Moses* heare  
of Death, when there was no  
more betwixt God and him, But,  
*Moses* goe vp and dye?

With such a sociable compella-  
tion are good men inuited to  
Death, as to a Feast.

*Nec mihi Mors gravis est  
posituro mortelabores.*

--- *Mors mihi merces erit.*

*The assurance of life after Death.*

**A**Lthough my flesh bee eaten  
with wormes, these wormes  
turned to dust, this dust blowne  
through the earth, yet after thou  
hast

Assurance  
of life after  
death,

hast turned all to destruction: Againe thou sayest, Come againe you children of men. Redemptor meus, is the word of assurance, My Father, and your Father, saith the Gospel. *Meum* and *tuum*, are words of Assurance to mens soules, though in mens states they make all Controuersies. I know that my Redeemer liueth. How doe I know it? not by Opinion, but by Faith. *Fides non creditur, sed cernitur*. Things are not so, because we are perswaded they are so: but because they bee so, therefore wee are so perswaded. The woman with child, knowes shee is with child, when shee feeles it stirre liuely: So the Spirit of God assures our spirit, when wee feele his Spirit in vs.

Holy Iob saith, Though after the skinne wormes destroy the body, yet in my flesh I shall see God for my selfe, and mine owne eyes shall behold him, and not an others.

Which numerall Identity giues  
cer-

certaintie, that this soule of mine, impersonated anew, and so inanimating my body againe, shall giue a new being, and a better being vnto both.

That soule, the lost pearle, which to finde a man would haue giuen all that he had, shal there be found ingrauen in gold, where as heere it was found set but in clay.

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The fourth generall  
diuision.

IIII.

*What our last thoughts should be.*

**A**S in greatest extremities, good Physicians leaue drugges, and minister onely Cordials: so deale by thy soule when death approaches, cast away all worldly cares, entertaine onely thoughts that will animate thy weake body, and refresh thy thirstie soule, as did that dew of  
*Herman,*

---

*Hermion*, falling vpon the *Hill of Sion* : nor will I feare how this body of mine shall appeare an other day. For I am promised by him that will performe , it shall not be found naked : But this couering of flesh being cast off , I shall take this body againe cloathed with *glory*, as with an other garment.

This doth *Saint Paul* most elegantly and diuinely expresse, saying : *Wee know, that if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen of God, that is, a house not made with hands, but eternall in the heauens. For therefore wee sigh, and desire to be cloathed with our house, which is from heauen: Because, that if wee be cloathed, wee shall not be found naked. For indeede, we that are in this Tabernacle, sigh and are burthened, because we would not be uncloathed, but cloathed vpon, that immortalitie might be swallowed vp of life. And hee that hath created vs for this thing,*

thing, is God, who also hath giuen vs the earnest of his Spirit. Therefore we are alwayes bold, though we know that whilst we are at home in the bodie, wee are absent from the Lord. For wee walke by faith, and not by sight. Neuerthelesse, we are bold and loue rather to remoue out of the body, and to dwell with the Lord. 2. Cor. 5.

This is so promising and so sweet, as it seemes, to transport a man aliue from earth to Heauen. *Hic in via es, sed illic eris in Patria.* Therefore baite not too long vpon pleasures by the way. All the while I liued, said a good man, I was going on my iourney towards my countrey: but now that I am dying, I finde my selfe neere home, I am now come to Mount Sion the Citie of the liuing God, the heauenly Hierusalem.

I will not therefore sit downe on this side Iordane, but hasten to the Citie; whither when I come, I shall there see my God face to face: Heare my Sa-  
uiour

uiour say, *Euge, bone serue. It is my Fathers will to giue thee a kingdome.*

Is it not enough, that my God is gone vp to prepare a place for me, but will hee giue mee a kingdome also? And shall not I bee glad, when God shall come and fetch mee to inthrone mee in this kingdome? *Abfit.*

Now mee thinkes I heare my soule say, *Cur non accedis, Domine? Quid moraris?* I haue too long dwelt in this sepulchre of earth. *And woe it me, that I still remaine in Mesech, and dwell in these tents of Kedar. It is enough, Lord, as Elias said in the wildernesse, Take now away my life, for I am no better then my Fathers were.*

Nay, my soule is now growne so high minded, that shee saith, *Maiores sum, & ad maiora genitus, quam ut mancipium sim huius corporis.* Thus rich in thoughts, and great in expectation, doth diuine Contemplation make vs.

God

God hath not giuen a soule to any creature else but Man: Therefore it is but duty in Man to know the dignitie of his Soule, which is so heavenly ambitious, as it will not let heaven alone, till it may see, as it is seene.

*Gravata est anima mea*, my bodie is a burthen to my soule. It hath had honour enough to haue beene so long companion with my Soule: wherefore now as Saint Hierome said, *Egredere, anima, egredere.*

The Hermite sitting on his turft, said to his soule, *Sexaginta annos seruiisti Deo, & nunc mori times?* Goe out of this Arke of flesh, O my soule, for I smell the fauour of rest. *Celeritas nunc in desiderio, mora est.*

Though my soule, as a bird, for necessitie sake, hath been faine to stay awhile heere vpon earth; yet willingly would she be soaring in the skies. But I finde that *ista vita est mihi impedimento ad id, propter*

*propter quod uiuitur.* Specially when I heare my Sauour say, *Father, I will that those whom thou hast giuen mee, be with mee also where I am: That they may behold my glory.* To him that is faithfull vntill death, I will giue a Crowne of life. Therefore, *desidero desiderari ergastuli huius egressum,* that I may see *facie ad faciem*, him whom my soule loueth, and to bee ( Lord ) where thou enioyest thy selfe, and glorified spirits enioy thee.

Entertaine thy last houres with such like thoughts. *Et tibi dabunt ad aternitatem Iter, & in itinere subleuabunt.* They will Angelize thy body, and imparadise thy soule, before thou comdest into Heauen; yeeld a sweetnesse, farre beyond the bitternesse of Death.

Certainely, a good soule, thus imploying it selfe, *in ista hora*, will not leaue the felicitie it shall haue in such a transmigration from death



death to life, for all the ioyes that life past did euer render her.

Good Saint *Austine*, in a high speculation, endeavouring to expresse this heavenly ioy, was asked by a graue old man: Father *Austine*, *quid agis?* A man may as well draw in all the ayre in the world with one breath, as expresse to the life that which thou art now about. Though this ineffable ioy cannot bee expressed: yet it is *res generosa conari alta, & mente maiora concipere, quam quae effici possunt.*

Therefore this wee may doe, some way sample that which wee can no way expresse.

Looke as a Bird that hath been long encaged, then chants it most merrily, when she gets loose into the open ayre.

— *Nititur in syluas quaq; redire suas:*

Or as a sicke man, that hath wearily tossed and turned himselfe in his bed all night, is them comforted

forted when hee sees the day breake, and the sunne beames guild the morning:

Or as a prisoner that feeles his chaines heauy vpon him, longs for releasement.

— *Liberaq; à ferris crura futura velit:*

So it will bee with thy Soule, when thou shalt heare thy Sauour say, *I am thy saluation. Come unto mee thou that art weary and heauy laden, and I will refresh thee. Pœnitentibus & petentibus pertinet Regnum Cœlorum.* To them that are weary of this durance, and sue for deliuerance, belongeth the kingdome of heauen.

Wherefore as a wearied traueler that hath passed a long iourney (though perhaps met with some delights by the way) is then gladdest, when hee comes within kenning of his countrey.

*Natale solum dulcedine cunctos dicit.* Euen so thy soule, after many yeeres pilgrimage in the wilder-  
 nesse

nesse of the world, being come with *Moses* to Mount *Nebo*, and beholding the pleasant land of *Canaan* from the top of *Pisgah*, will then laugh for ioy, as doth the *Horizon*, to see the *Sunne* coming as a *Bridegroom* out of his chamber. *Dilectus meus descendit ad hortum suum, ad areolam aromatatum.*

Of this ioy, thy dazled eyes might haue some glimpses, when thou wast in health: but then it was as the blind mans visiō in the Gospel, to whose first sight men seemed to walke like trees. But in this thy new state, thou shalt see clearely men and Angels stand before the Lambes Throne, and heare thy selte inuited to the Lambes Supper, where thou shalt be brought into the wine seller, and loue will be the banner ouer thee.

Come then, O *Shunammite*, stay me with flagons, and comfort me with Apples, for I am sicke of loue: Kisse me with the kisses of thy mouth, for thy

*thy loue is better then wine ; Shew mee, O thou whom my soule lon:th, where thou feed:st, wherethou lyeest at noone.*

Thus with *Solomon* in a *Canticle*, and with *Dauid* in a *Psalme*, let be the Raptures of thy Soule, which, as in trance, shall bee taught vp to Heauen, as was *Philip* by the Spirit, or *Abdias* by the Angel.

And with an Heroicall alacritie, tempered with a gracious humilitie, giue vp thy soule to God, and bid farewell to the world.

*It was S. Bernards, I shall neuer truely ioy till I heare this word. Com: you blessed; Nor cease to sorrow till this be past; Goe ye cursed.*

Dying Saint *Stephen*, before his eyes were closed, had a faciaall sight of his Sauour, looked stedfastly into heauen, and saw the glory of God, and *Iesus* standing at the right hand of God. And old *Simeon*, after hee had seene his Sauour,

our, then reioyced to say, Lord  
now lettest thou thy servant depart  
in peace, for mine eyes have seene thy  
Saluation.

*Hoc vidē, & moriar. Morior, vt videam.*

## THE RAPTURE OF THE SOULE.

**R** *Apitur anima, cum co-  
lestia Contemplatur, &  
contemplando incenditur.*

And because sight in-  
creases delight; Therefore Rap-  
ture would faine ascend to vision.  
But that's a priuiledge for Saint  
Paul; It so diuinely rauishes, as it  
raises in man cowering thoughts,  
irradiates his soule with high ap-  
prehensions; yea, so it elenates  
mans soule to God, as it takes  
him out of himselfe, to liue aboue  
himselfe. The Soule being thus  
powerfully attracted by the faire  
inducements of so diuine delight,

F

She

She on her party corresponds, and with a willing assent glides after these attracts : And as a vapour exhaled by the Sun, shee goes out of her selfe, would willingly draw the body with her, but that substance is too sad : wherefore shee quitts it, as not agil, and spritefull enough to soare so high.

It is an admirable thing to consider, that the eye of a man, so weake a creature, should looke vp euery day to heauen, so wondertull in height, and yet neuer bee tyred by the way. But by this I see, that heavenly Contemplation, if it be strong enough, and not ouer-clogged with earthy thoughts, is able to carry vs with ease to heavenly extasie : but then there must be application of the will and vnderstanding, from things *sublunarie*, to things *heauenly*. For the will takes pleasure to perceiue the vnderstanding taken into Rapture; and when as the faculties both of will and vnderstanding, doe inter-communicate

communicate their raiſhments, then are we ſweetly brought into diuine extaſie.

Of this ſacred extaſie, the Sera- phical Diuines make diuers ſorts: One of Vnderſtanding, a ſecond of Affection, a third of Action.

Action is well added, for a man is not to bee aboue himſelfe in Contemplation, and vnder himſelfe in Conuerſation.

The firſt of the three is in *Splendore*. The ſecond in *Fermore*. The third in *Labore*. The one cauſed by Admiratiſon, the other by De- votion, the laſt by Operation.

In theſe Raptures, the Fathers who were ſtiled Saints, had ſuch a complacency, as they ſtroue to act this as the way of a new life, ſometime before their Death, in- ſomuch as the Votaries would ſay: Neuer was Saint but had Ex- taſie and raiſhment of life before his death. They laboured by a liquefaction of their ſoules into God, to Inſoule themſelues in

God : to put their foules out of the naturall comportment of the body, and so to liue in diuine extasie, without liuing in the body.

Some so liued, as it was doubted whether they were liuing-men dead, or dead-men liuing : nay some, with feruency of spirit, were transported into such Extasie, that their soules being wholly conuersant in diuine Contemplation, they cared not to afford common assistance to Nature, and so haue dyed through exinanition and want of strength.

Thus did loue performe the office of Death. *Loue is as strong as Death*, saith *Solomon* ; nay with them it wrought more then death could doe. For death onely performeth by effect, that which loue operated by affection.

Death did but separate their bodies from their soules. But loue separated their soules from their bodies. In such a trance they report Saint *Austine* to say, *O God thou onely*



only art all mine, when shall I bee wholly thine?

S. Bernard to say, *What is there in heauen, or what desire I on earth, but thee, O Lord? Thou art the God of my heart, and my eternall portion, my Soule is satisfied with nothing, but to be with thee.*

S. Ambrose to say, *The soule of Ionathan was knit to Dauid; but my soule is glued unto thee, O Lord.*

S. Hierome to say; *O my Saviour, diddest thou die of loue for mee? A loue more dolorous then death: but to me, a death more louely, then loue it selfe. I cannot line, loue thee, and be longer from thee.*

S. Basil to say; *That Iacob, when hee had fast hold on God, let him goe for a blessing: but the Shunamite, My soule will not let thee goe so. For she now seekes no more Benedictions of God, but to enioy the God of Benedictions.*

When *Sanernius* the Indian Sainr, was recouering from dying, it is reported hee was heard to say,

O my God, doe not for pitie so ouerjoy  
me, if I must liue still, and haue such  
consolations, take me to heauen. For  
he that hath once tasted this and thy  
sweetnesse, must necessarily liue in  
bitternesse.

This is the state of loues life in  
God, which giueth a super-hu-  
mane Being vnto man, man being  
yet on earth. So that this ardent  
loue, neuer satiated heere, hauing  
ingrafted mee into God by her  
vniting vertue, makes me now say  
*Viuo ego, sed non ego: uiuit uerò in  
me Christus. My life is hid in Christ  
with God. And though my Savi-  
our be hidden from my corporall  
eyes in God, as God was hidden  
in him, while he liued heere on  
earth; yet now me thinkes I see  
him face to face. Visione beatificâ,  
& iugiter reuelatâ facie, Sponsi  
gloriam specularando, transformatur  
anima de claritate in claritatem:  
Audet & ipsa loqui,  
Tota pulchra es amica mea.*

MORTIS

MORTIS EPILOGVS.

**Q**uoniam mors me quotidie expectat,  
ego mortem quotidie expectabo.  
But before thou goest, consider well  
these foure things.

- 1 Unde venis.
- 2 Quò vadis.
- 3 Quid es.
- 4 Quid eris.

Vpon enquiry *undè venio*, I am told,  
*Peccatores peccatorem me in peccato*  
*genuerunt.*

*Miseri miserum me in hanc lucis mise-*  
*riam induxerunt.*

*Conceptus culpa. Nasci miseria. Viuere*  
*pena. Mors Angustià. Et quantò est*  
*vita mea longior, tantò est culpa mea*  
*numerosior.*

This makes me to thinke,  
*Quorsum commodata est mihi vita*  
*humana?*

For this onely,  
*Ad comparandum vitam cœlestem:*  
*Et hoc vult diuina clementia,*

*Quòd vita mea sit breuior,  
Vt labor meus sit lenior.*

For my, *Quò vado.*

(decay,  
**I**T is lifes *Posy, Vadere*, to fade and  
*Vado* tels me I am in *transitu*,  
But it reioyces mee to thinke,  
*Eo ad Patres.*

And this promise comforts,  
*Sepelieris in atate bonâ.*

Therefore *nec me tædet viuere, nec  
timeo mori;*

*Mihienim Mors seruit in solatium vitæ.  
Vitam habeo in Patientia,  
Mortem verò in desiderio.*

*Plangam ergo Paulatim dolorem meum,  
Et tunc*

*Oblitus exiliij Ibo ad Patriam: nam  
Mortuâ morte reuertitur mihi Christus.*

To expresse, *Quid sum.*

**Q***Vis fando explicare queat?*  
*Puluis & Aer, this I know;*  
*Et*

*Et in pulverem reuertêris.* This  
is sure.

That *homo* is *Morbidum, putre, cassum*:

This euery man findes.

*Homo à humore liquido*; This is our  
metall,

And the mould is no better, *In utero  
impuro*,

*Damnatus antequàm natus*, that's our  
Condition.

*Semen Abrahæ*; thats our best Stocke.

*Dicens putredini*; *Thou art my  
Mother*,

And to the Wormes, *You are my  
Brethren*.

So heere is our great kindred.

Our dwelling is, *Inter pulices & culi-  
ces*, amongst Flyes and Fleas.

Our qualitie is vile and base, lighter  
then vanity, there is our waight.

A thing of nothing, that's our  
worth.

*Et in non hominem vertitur omnis homo.*

There is our end.

What then is our being?

*Somnium & dolor est tota vita hominis,*  
*cùm*

cum crescit vita, decrescit. Vita ipsa  
non est vita, sed umbra mortis &  
figura vita.

Flentes nascimur; In labore vivimus;  
In dolore morimur.

Then certainly

Si natus sum plorans,

Si morior plangens,

Nolo ego vivere ridens.

Hoc tantum volo,

Animam meam ornare qua Deo & An-  
mox presentenda est in caelis. (Gelis

Now for, Quid eris.

This also I know.

**Q**uod sum, & me non esse, scio. Sed id  
esse & nōsse desidero.

Nam videre Deum, vivere cum Deo,

Esse in Deo, & habere Deum:

Hac est aeterna securitas & secura  
aeternitas.

This may be admired, but cannot  
bethroughly vnderstood:

Yet better vnderstood, then can be  
expressed.

There-

Therefore to my soule I say not,  
*O Animula, blandula. vagula: but,*  
*O Anima Dei insignita imagine,*  
*Decorata similitudine,*  
*Desponsata Fide,*  
*Redempta Sanguine,*  
*Dotata Spiritu,*  
*Deputata cum Angelis,*  
*Quid tibi cum Carne?*

But to contemplate  
*Quanta claritas, quanta suauitas,*  
*quanta iucunditas maneat te in illa*  
*visione, cum facie ad faciem, videbis*  
*Christum?*

FINIS.

Errata.

Page 2. line 2 is *radiandas*. pag. 18. line 23. *fannes*  
 pro *fannes*. p. 19. l. 21. *Disce*, pro *Desere*. p. 29.  
 l. 12. *the threats*, pro *for threats*. p. 30. l. 6. *animas*,  
 but *suas*, pro *animas suas*, but p. 30. li. 7. *Inde*, pro  
*Iudæ* p. 36. l. 13. *commenat*, pro *comminuunt*. p. 38.  
 l. 23. *we thinke*, pro *wee would thinke*. p. 51. l. 23.  
*amaze*, pro *amuse* p. 41. l. 8 *amicum*, pro *annulum*.  
 p. 74 l. vltima. *Tolerabilior*, pro *Tolerabilius*. p. 80.  
 l. 4 *Signicinium*, pro *Cygnicinium*. p. 92. l. 7. *Pal-*  
*mari*, pro *Palmare*.